

Namo tassa bhagavato arahato sammāsambuddhassa.

Kaccāyanabyākaraṇaṃ

1. Sandhi

Paṭhamakaṇḍa

1. 1. Attho (pg. ..0001) akkharasaññāto.
2. 2. Akkharāpādayo ekacattālisam.
3. 3. Tatthodantā sarā aṭṭha.
4. 4. Lahumattā tayo rassā.
5. 5. Aññe dīghā.
6. 8. Sesā byañjanā.
7. 9. Vaggā pañcapañcaso mantā.
8. 10. Arū-iti niggahitaṃ.
9. 11. Parasamaññā payoge.
10. 12. Pubbamadhoṭṭhitamassaraṃ sarena viyojaye.
11. 14. Naye paraṃ yutte.

Iti sandhikappe paṭhamo kaṇḍo.

12. 13. Sarā (pg. ..0002) sare lopaṃ.
13. 15. Vā paro asarūpo.
14. 16. Kvacāsavaṇṇaṃ lutte.
15. 17. Dīghaṃ.
16. 18. Pubbo ca.
17. 19. Yamedantassādeso.
18. 20. Vamodudantānaṃ.
19. 22. Sabbo caṃ ti.
20. 27. Do dhassa ca.
21. 22. Ivaṇṇo yaṃ navā.
22. 28. Evādisa ri pubbo ca rasso.

Iti sandhikappe dutiyo kaṇḍo.

23. 36. Sarā pakati byaūjane.
24. 35. Sare kvaci.
25. 37. Dīghaṃ.
26. 38. Rassam.
27. 39. Lopañca tatrākāro.
28. 40. Para dvebhāvo ṭhāne.
29. 42. Vagge ghosāghosānaṃ tatiyapaṭhamā.

Iti sandhikappe tatiyo kaṇḍo.

30. 58. Añ (pg. ..0003) byañjane niggahitañ.
31. 49. Vaggantañ vā vagge.
32. 50. Ehe ñaṃ.
33. 51. Sa ye ca.
34. 52. Madā sare.
35. 34. Ya va ma da na ta ra lā cāgamā.
36. 47. Kvaci o byañjane.
37. 57. Niggahitañca.
38. 53. Kvaci lopaṃ.
39. 54. Byañjane ca.
40. 55. Paro vā saro.
41. 56. Byañjano ca visañño.

Iti sandhikappe catuttho kaṇḍo.

42. 32. Gosare puthassāgamo kvaci.
43. 33. Pāssa canto rasso.
44. 24Abbho abhi.
45. 25. Ajjho adhi.
46. 26. Te na vā ivaṇṇe.
47. 23. Atissa cantassa.
48. 43. Kvaci (pg. ..0004) paṭi patissa.
49. 44. Puthassu byañjane.
50. 45. O avassa.
51. 59. Anupadiṭṭhānaṃ vuttayogato.

Iti sandhikappe pañcama kaṇḍo.

Sandhisuttaṃ niṭṭhitaṃ.

2. Nāma

52. 60. Jinavacanayuttaṃ hi.
53. 61. Liṅgañca nippajjate.
54. 62. Tato ca vibhattiyo.
55. 63. Si yo aṃ yo nā hi sa naṃ smā hi sanaṃ smiṃ su.
56. 64. Tadanuparodhena.
57. 71. Ālapane si gasañño.
58. 29. Ivaṇṇuvaṇṇā jhalā.
59. 182. Te itthidhyā po.
60. 177. Ā gho.
61. 86. Sāgamo se.
62. 206. Saṃsāsveka vacanesu ca.
63. 217. Etimāsami (pg. ..0005)
64. 216. Tassā vā.
65. 215. Tato sassa ssāya.

66. 205. Gho rassam̃.
67. 229. No ca dvādito nam̃mhi.
68. 184. Amā pato smim̃smānam̃ vā.
69. 186. Ādito o ca.
70. 30. Jhalānamiyuvā sare vā.
71. 489. Yavakārā ca.
72. 185. Pasaññassa ca.
73. 174. Gāva se.
74. 169. Yosū ca.
75. 170. Avam̃mhi ca.
76. 171. Āvassu vā.
77. 175 Tato namam̃ patimhālutte ca samāse.
78. 31. O sare ca.
79. 46. Tabbiparītūpapade byañjane ca.
80. 173. Goṇa nam̃mhi vā.
81. 172. Suhināsu ca.
82. 149. Arim̃mo (pg. ..0006) niggahitam̃ jhalapehi.
83. 67. Saralopo mādesapaccayādimhi saralope tu pakati.
84. 144. Agho rassamekavacanayosvapi ca.
85. 150. Na sismimanapumsakāni.
86. 227. Ubhādito naminnam̃.
87. 231. Iñnam̃iñnam̃am̃ tīhi saṅkhyāhi.
88. 147. Yāsu katanikāralopesu dīgham̃.
89. 87. Sunam̃hisu ca.
90. 252. Pañcādīnamattam̃.
91. 194. Patissinīm̃hi.
92. 100. Ntussanto yosu ca.
93. 106. Sabbassa vā am̃sesu.
94. 105. Simhi vā.
95. 145. Aggissini.
96. 148. Yosvakatarasso jho.
97. 156. Vevosu lo ca.
98. 189. Mātulādīnamānattamīkāre.
99. 81. Smāhismim̃nam̃ mhābhimhi vā.
100. 214. Na timehi katākārehi.
101. 80. Suhisvakāro (pg. ..0007) e.
102. 202. Sabbanāmānam̃ nam̃mhi ca.
103. 79. Ato nena.
104. 66. So.
- 105... So vā.
106. 302. Dīghorehi.
107. 69. Sabbayonīnamā-e.
108. 90. Smāsmim̃nam̃ vā.
109. 295. Āya catutthekavacanassa tu.
110. 201. Tayo neva ca sabbanāmehi.

- 111. 179. Ghato nādīnaṃ.
- 112. 173. Pato yā.
- 113. 132. Sakhato gasse vā.
- 114. 178. Ghate ca.
- 115. 181. Na ammādito.
- 116. 157. Akatarassā lato yvālapanassavevo.
- 117. 124. Jhalato sassa no vā.
- 118. 146. Ghapato ca yonaṃ lopo.
- 119. 115. Lato vokāro ca.

Iti nāmakappe paṭhamo kaṇḍo.

- 120. 243. Amhassa (pg. ..0008) mamaṃ savibhattissa se.
- 121. 233. Mayaṃ yomhi paṭhame.
- 122. 99. Ntussa nto.
- 123. 103. Ntassa se vā.
- 124. 98. Ā simhi.
- 125. 198. Aṃ napuṃsake.
- 126. 101. Avaṇṇā ca ge.
- 127. 102. To titā sasmiṃnāsu.
- 128. 104. Naṃmhi taṃ vā.
- 129. 222. Imassidamaṃsisu napuṃsake.
- 130. 225. Amussādum.
- 131... Itthipumanapuṃsakasaṅkhyāṃ.
- 132. 228. Yosu dvinnaṃ dve ca.
- 133. 230. Ticatunnaṃ tisso catasso tayocattāro tīṇi cattāri.
- 134. 251. Pañcādīnamakāro.
- 135. 118. Rājassā rañño rājino se.
- 136. 119. Raññaṃ naṃmhi vā.
- 137. 116. Nāṃmhi rañña vā.
- 138. 121. Smiṃmhi raññe rājini.
- 139. 245. Tumhamhākaṃ (pg. ..0009) tayi mayi.
- 140. 232. Tvamaṃ simhi ca.
- 141. 241. Tava mama se.
- 142. 242. Tuyhaṃ mayhañca.
- 143. 235. Taṃmamaṃmhi.
- 144. 234. Tavaṃmamañca na vā.
- 145. 238. Nāṃmhi tayā mayā.
- 146. 236. Tumhassa tuvaṃtvamamhi.
- 147. 246. Padato dutiyācatutthīchaṭṭhīsu vo no.
- 148. 247. Hemekavacanesu ca.
- 149. 248. Na aṃmhi.
- 150. 249. Vā tatiye ca.
- 151. 250. Bahuvacanesu vo no.
- 152. 136. Pumantassā simhi.
- 153. 138. Amālapanekavacane.

154... Samāse ca vibhāsā.
155. 137. Yosvāno.
156. 142. Āne smimmihi vā.
157. 140. Hivibhatthimhi ca.
151. 143. Susmimā (pg. ..0010) vā.
159. 139. U nāmhi ca.
160. 197. Akammantassa ca.

Iti nāmakappe dutiyo kaṇḍo.

161. 244. Tumhamhehi namākam.
162. 237. Vā yvappaṭhamo.
163. 240. Sassaṁ.
164. 200. Sabbanāmakārate paṭhamo.
165. 208. Dvandaṭṭhā vā.
166. 209. Nāññaṁ sabbanāmikam.
167. 210. Bahubbīhimhi ca.
168. 203. Sabbato naṁ saṁsānam.
169. 117. Rājassa rāju sunaṁ hisu ca.
170. 220. Sabbassimasse vā.
171. 219. Animi nāmhi ca.
172. 218. Anapuṁsakassā yaṁ smimhi.
173. 223. Amussa mo saṁ.
174. 211. Etatesaṁ to.
175. 212. Tassa vā nattaṁ sabbattha.
176. 213. Sasmāsmiṁsaṁsāsvattaṁ
177. 221. Imasaddassa ca.
178. 224. Sabbato ko.
179. 204. Ghapato smiṁ sānam saṁsā.
180. 207. Netāhi smimāyayā.
181. 95. Manogaṇādito smiṁnānamī-ā.
182. 97. Sassa co.
183. 48. Etesamo lope.
184. 96. Sa sare vāgamo.
185. 112. Santasaddassā so bhe bo cante.
186. 107. Simhi gacchantādīnam ntaṣaddo aṁ.
187. 108. Sesesu ntuva.
188. 155. Brahmatta sakha rājādito amānam.
189. 113. Syā ca.
190. 114. Yonamāno.
191. 130. Sakhato cāyo no.
192. 135. Smime.
193. 122. Brahmato vassa ca.
194. 131. Sakhantassi nonānamsesu.
195. 134. Āro (pg. ..0012) himhi vā.
196. 133. Sunamaṁsu vā.

197. 125. Brahmato tu smimni.
 198. 123. Uttariṃ sanāsu.
 199. 158. Satthupitādīnamā sismiṃ silopo ca.
 200. 196. Aññesvārattaṃ.
 201. 163. Vā naṃmhi.
 202. 164. Satthunattañca.
 203. 162. U sasmiṃ salopo ca.
 204. 167. Sakkamandhātādīnañca.
 205. 160. Tato yonamo tu.
 206. 165. Tato smimi.
 207. 161. Nā ā.
 207. 161. Āro rassamikāre.
 209. 168. Pitādīnamasimhi.
 210. 239. Tayātayinaṃ takāro tvattaṃ vā.

Iti nāmakappe tatiyo kaṇḍo.

211. 126. Attanto hismimanattaṃ.
 212. 129. Tato smiṃ ni.
 213. 127. Sassano.
 214. 128. Smā nā.
 215. 141. Jhalato ca.
 216. 180. Ghapato smiṃyaṃ vā.
 217. 199. Yonaṃ ni napuṃsakehi.
 218. 196. Ato niccaṃ.
 219. 195. Sim.
 220. 74. Sesato lopaṃ gasipi.
 221. 282. Sabbāsamāvusopasagganipātādīhi ca.
 222. 327. Pumassa liṅgādīsu samāsesu.
 223. 188. Aṃ yamīto pasaṇṇato.
 224. 153. Naṃ jhato katarassā.
 225. 151. Yonaṃ no.
 226. 154. Smimni.
 227. 270. Kissa ka ve ca.
 228. 272. Ku hiṃ haṃsu ca.
 229. 226. Ssesu ca.
 230. 262. Tra to thesu ca.
 231. 263. Sabbassetassākāro vā.
 232. 267. Tre niccaṃ.
 233. 264. E tothesu ca.
 234. 265. Imassi (pg. ..0014) thaṃ dāni ha to dhesu ca.
 235. 281. A dhunāṃhi ca.
 236. 280. Eta rahimhi.
 237. 176. Itthiyamato āpaccayo.
 238. 187. Nadādito vā ī.
 239. 190. Nava ṇika ṇeyya ṇantuhi.

240. 193. Patibhikkhurājīkārantehi inī.
 241. 191. Ntussa tadhīkāre.
 242. 192. Bhavato bhoto.
 243. 110. Bho ge tu.
 244. 72. Akārapitādyantānamā.
 245. 152. Jhalapā rassam.
 246. 73. Ākāro vā.

Iti nāmakappe catuttho kaṇḍo.

247. 261. Tvādayo vibhattisaññāyo.
 248. 260. Kvaci to pañcamyatthe.
 249. 266. Tratha sattamiyā sabbanāmehi.
 250. 268. Sabbato dhi.
 251. 269. Kimsmā vo.
 252. 271. Himhamhiñcanam
 253. 273. tamhā (pg. ..0015) ca.
 254. 274. Imasmā hadhā ca.
 255. 275. Yato him.
 256... Kāle.
 257. 276. Kimsabbaññekayakuhi dādācanam.
 258. 278. Tamhā dāni ca.
 259. 279. Imasmā rahidhunādāni ca.
 260. 277. Sabbassa so dāmhi vā.
 261. 369. Avaṇṇo ye lopañca.
 262. 391. Vuḍḍhassa jo iyiṭṭhesu.
 263. 392. Pasatthassa so ca.
 264. 393. Antikassa nedo.
 265. 394. Bālḥassa sādho.
 266. 395. Appassa kaṇa.
 267. 396. Yuvānañca.
 268. 397. Vantumantuvīnañca lopo.
 269. 41. Yavatam talaṇadakārānam byañjanāni calañajakārattam.
 270. 120. Amha tumha ntu rāja brahmatta sakha satthu— pitādīhi smā nāva.

Iti nāmakappe pañcamo kaṇḍo.

Nāmasuttam niṭṭhitam.

3. Kāraka

271. 88. yasmā (pg. ..0016) dapetim bhayamādatte vā tadapādānam. (308)
 272. 309. dhātunāmānamupasaggayogādīsvapi ca.
 273. 310. Rakkhaṇatthānamicchitam.
 274. 311. Yena vā dassanam
 275. 312. dūrantikaddhakāla nimmāna tvālopa disā yoga vibhattārappayoga suddhappamocanahetu
 vivittappamāṇapubbayoga bandhanaguṇavacana pañhakathana thokātattūsu ca.

276. 302. Yassa dātukāmo rocate dhārayate pā tam sampadānam.

277. 303. Silāgha hanu thā sapa dhāra piha kudha duhisso ssūya rādhikkha paccāsuṇa anupatigīṇa
pubbakattārocanattha tadattha tumatthālamattha maññānādarappāṇini gatyatthakammani-
āsisatthasammutibhiyyasattamyatthesu ca.

278. 320. Yodhāro tamokāsaṃ.

279. 292. Yena vā kayirate tam karaṇam.

280. 285 Yam karoti tam kammaṃ.

281. 294. Yo karoti sa kattā.

282. 295. Yo kārehi sa hetu.

283. 316. Yassa (pg. ..0017) vā pariggaho tam sāmī.

284. 283. Liṅgatthe paṭhamā.

285. 70. Ālapane ca.

286. 291. Karaṇe tatiyā.

287. 296 Sahādiyoge ca.

288. 293. Kattari ca.

289. 297. Hetvatthe ca.

290. 298. Sattamyatthe ca.

291. 299. Yenaṅgavikāro.

292. 300. Visane ca.

293. 301. Sampadāne catutthī.

294. 305. Namoyogādīsvapi ca.

295. 307. Apādāne pañcamī.

296. 314. Kāraṇatthe ca.

297. 284. Kammatthe dutiyā.

298. 287. Kāladdhānamaccantasamyoge.

299. 288. Kammappavacanīyayutte.

300. 286. Gati buddhi bhuja paṭha hara kara sayādīnamkā rite vā.

301. 315. Sāmisimī chaṭṭhī

302. 319. okāse (pg. ..0018) sattamī.

303. 321. Sāmissarādhipati dāyāda sakkhī pathibhū pasuta kusalehi ca.

304. 322. Niddhāraṇe ca.

305. 323. Anādare ca.

306. 289. Kvaci dutiyā chaṭṭhīnamatthe.

307. 290. Tatiyāsattamīnañca.

308. 317. Chaṭṭhī ca.

309. 318. Dutiyāpañcamīnañca.

310. 324. Kammakaraṇanimittatthesu sattamī.

311. 325. Sampadāne ca.

312. 326. Pañcamyatthe ca.

313. 327. Kālabhāvesu ca.

314. 328. Upa'dhyādhikissaravacane.

315. 329. Maṇḍitussukkesu tatiyā ca.

Iti nāmakappe kārakakappo chaṭṭho kaṇḍo.

Kāraṇasuttam niṭṭhitam.

4. Samāsa

316. 331. nāmāna samāso yuttattho.
317. 332. Tesam vibhattiyo lopā ca.
318. 333. Pakati cassa sarantassa.
319. 330. Upasagganipātapubbako (pg. ..0019) abyayībhāvo.
320. 335. So napumsakaliṅgo.
321. 349. Digussekattam.
322. 359. Tathā dvande pāṇi tūriye yogga senaṅga khuddajantuka vividha viruddha visabhāgatthādīnañca.
323. 360. Vibhāsā rukkha tiṇa pasu dhana dhañña janapadā dīnañca.
324. 339. Dvipade tulyādhikaraṇe kammadhārayo.
325. 348. Saṅkhyāpubbo digu.
326. 341. Ubhe tappurisā.
327. 351. Amādayo parapadebhi.
328. 352. Aññapadatthesu bahubbīhi.
329. 357. Nāmānam samuccayo dvando.
330. 340. Mahatam mahā tulyādhikaraṇe pade.
331. 353. Itthiyam bhāsita pumitthi pumāva ce.
332. 343. Kammadhārayasaññe ca.
333. 344. Attam nassa tappurise.
334. 345. Sare ana.
335. 346. Kadi kussa.
336. 347. Kā'ppatthesu ca.
337. 350. Kvaci (pg. ..0020) samāsanta gatānamakāranto.
338. 356. Nadimhā ca.
339. 358. Jāyāya tudam jāni patimhi.
340. 355. Dhanumhā ca.
341. 336. Amvibhattīnamakāranta abyāyitāvā.
342. 337. Saro rasso napumsake.
343. 338. Aññasmā lopo ca.

Iti nāmakappe samāsakappo sattamo kaṇḍo.

Samāsasuttham niṭṭhitam.

5. Taddhita

244. 361. vā ṇā'pacce.
345. 366. Ṇāyana ṇāna vacchādito.
346. 367. Ṇeyyo kattiyādīhi.
347. 368. Ato ṇi vā.
348. 371. Ṇavopakvādīhi.
349. 372. Ṇera vidhavādito.
350. 373. Yena vā saṃsaṭṭham tarati carati vahati ṇiko.

351. 374. Tamadhīte tenakatādhi sannidhānaniyoga sippa bhaṇḍa jīvikatthesu ca.
 352. 376. Na (pg. ..0021) rāgā tassedamaññatthesu ca.
 353. 378. Jātādīnamimiyā ca.
 354. 379. Samūhatthe kaṇa ṇā.
 355. 380. Gāma jana bandhu sahāyādīhi tā.
 356. 381. Tadassa ṭhānamiyō ca.
 357. 382. Upamatthāyitattaṃ.
 358. 383. Tannissitatthe lo.
 359. 384. Ālu tabbahule.
 360. 387. Nūttatā bhāve tu.
 361. 388. Na visamādīhi.
 362. 389. Ramaṇīyādito kaṇa
 363. 390. visese taratamisikiyiṭṭhā.
 364. 398. Tadassatthīti vī ca.
 365. 399. Tapādito sī.
 366. 400. Daṇḍādito ika ī.
 367. 401. Madhvādito ro.
 368. 402. Guṇādito vantu.
 369. 403. Satyādīhi mantu.
 370. 405. Saddhādito ṇa.
 371. 404. Āyussukārāsa mantumhi.
 372. 385. Tappakativacane (pg. ..0022) mayo.
 373. 406. Saṅkhyāpūraṇe mo.
 374. 408. Sa chassa vā.
 375. 412. Ekādito dasassī.
 376. 257. Dase so niccaṇca.
 377... Ante niggahitaṇca.
 378. 414. Ti ca.
 379. 258. La da rānaṃ.
 380. 255. Vīsati dasesu bā dvissa tu.
 381. 254. Ekādito dassa ra saṅkhyāne.
 382. 259. Aṭṭhādito ca.
 383. 353. Dvekatṭhānamākāro vā.
 384. 407. Catucche hi tha ṭhā.
 385. 409. Dvitihi tiyo.
 386. 410. Tiye dutāpi ca.
 387. 411. Tesamaḍḍhūpapadena aḍḍhuḍḍhadivaḍḍha diyaḍḍha’ ḍḍhatiyā.
 388. 68. Sarūpāna mekasesvasakim.
 389. 413. Gaṇanedaśassa dvi ti catu pañca cha satta aṭṭhanavakānaṃ vī ti cattāra paññā cha
 sattāsanavā yosu yonañcīsamāsamṭhiritūtūti.
 390. 256. Catūpapadassa (pg. ..0023) lopo tu’ttarapadādicassa cu copī navā.
 391. 423. Yadanupapannā nipātanā sijjhanti.
 392. 418. Dvādito ko’nekatthe ca.
 393. 415. Dasadasakaṃ sataṃ dasakānaṃ sataṃ sahassaṇca yomhi.
 394. 416. Yāva taduttari dasaṇṇitaṇca.

395. 417. Sakanāmehi.
 396. 363. Tesam̃ ño lopam̃.
 397. 420. Vibhāge dhā ca.
 398. 421. Sabbanāmehi pakāravacane tu thā.
 399. 422. Kimimehi tham̃.
 400. 364. Vuddhādisarassa vā'samyogantassa saṇe ca.
 401. 375. Māyūnamāgamo ṭhāne.
 402.. 377. Āttañca.
 403. 354. Kvacādimajjhuttarānam̃ dīgharassa paccayesu ca.
 404. 370. Tesu vuddhi lopāgama vikāra viparitādesā ca.
 405. 365. Ayuvaṇṇānañcāyo vuddhi.

Iti nāmakappe taddhitakappe aṭṭhamo kaṇḍo.

Taddhitasuttam̃ niṭṭhitam̃.

6. Ākhyāta

406. 429. atha (pg. ..0024) pubbāni-vibhattīnam̃ cha parassapadāni.
 407. 439. Parāṇuttanopadāni.
 408. 430. Dve dve paṭhamamajjhimmuttamapurisā.
 409. 441. Sabbesamekābhiddhāne paro puriso.
 410. 432. Nāmamhi payujjamānēpi tulyādhikaraṇe paṭhamo.
 411. 436. Tumhe majjhimo.
 412. 437. Amhe uttamo.
 413. 426. Kāle.
 414. 428. Vattamānā paccuppanne.
 415. 451. Āṇātyāsiṭṭhe'nuttakāle pañcamī.
 416. 454. Anumatiparikappetthesu sattamī.
 417. 460. Apaccakkhe parokkhā'tīte.
 418. 456. Hiyyopabhuti paccakkhe hiyyattanī.
 419. 469. Samīpe'jjatanī.
 420. 471. Māyoge sabbakāle ca.
 421. 473. Anāgate bhavissantī.
 422. 475. Kriyātipanne'tīte kālātipatti.
 423. 426. Vattamānā tī anti, si tha, mi ma te ante, sevhe, e mhe.
 424. 450. Pañcamī (pg. ..0025) tu antu, hi tha, mi ma, tam̃ antam̃, ssu vho, e āmase.
 425. 453. Sattamī eyya eyyūm̃, eyyāsi eyyātha, eyyāmi eyyāma, etha eram̃, etho eyyāvho, eyyam̃
 eyyāmhe.
 426. 459. Parokkhā a u, e ttha, am̃ mha, ttha re, ttho vho, im̃ mhe.
 427. 455. Hiyyattanī ā ū, o ttha, am̃ mhā, ttha tthum̃, sevham̃, im̃ mhase.
 427. 468. Ajjatanī iñam̃ ottha, im̃ mhā, ā ū, se vham̃, am̃ mhe.
 429. 472. Ssavissantī ssati ssanti, ssasi ssatha, ssāmi ssāma, ssate ssante, ssase ssavhe, ssam̃ ssāmhe.
 430. 474. Kālātipatti ssā ssamsu, sse ssatha, ssam̃ ssāmā, ssatha ssisu, ssase ssavhe, ssim̃ ssāmhase.
 431. 428. Hiyyattanī sattamī pañcamī vattamānā sabbadhātukam̃.

Iti ākhyātakappe paṭhamo kaṇḍo.

432. 362. Dhātulingehi parā paccayā.
 433. 528. Tijagupakitamānehi khachasā vā.
 434. 534. Bhujaghasaharasupādīhitumicchathesu.
 435. 536. Āya (pg. ..0026) nāmato kattūpamānādācāre.
 436. 537. Īyū'pamānā ca.
 437. 538. Nāmamhā'tticchatthe.
 438. 540. Dhātūhi ñe ñaya ñāpe ñāpayā kārītāni hetvatthe.
 439. 539. Dhāturūpe nāmasmā ña yo ca.
 440. 445. Bhāvakammesu yo.
 441. 447. Tassa cavaggayakāravakārattam sadhātvantassa.
 442. 448. Ivaṇṇāgamo vā.
 443. 449. Pubbarūpañca.
 444. 511. Tathā kattari ca.
 445. 433. Bhūvādito a.
 446. 509. Rudhādito niggahitapubbañca.
 447. 510. Divādito yo.
 448. 512. Svādito nuṇā uṇā ca.
 449. 513. Kiyādito nā.
 450. 517. Gahādito ppañhā.
 451. 520. Tanādito oyirā.
 452. 525. Curādito ñe ñayā.
 453 444. Attanopadāni bhāve ca kammani.
 454. 440. Kattari ca.
 455. 530. Dhātuppaccayehi (pg. ..0027) vibhattiyo.
 456. 420. Kattari parassapadam.
 457. 424. Bhūvādayo dhātavo.

Iti ākhyātakappe dutiyo kaṇḍo.

458. 461. Kvacādivaṇṇānamekassarānam dvebhāvo.
 459. 462. Pubbo' bbbhāso.
 460. 506. Rasso.
 461. 464. Dutiyacattutthānam paṭhamatatiyā.
 462. 467. Kavaggassa cavaggo.
 463. 532. Mānakitānam va tattam vā.
 464. 504. Hassa jo.
 465. 463. Antassivaṇṇākāro vā.
 466. 489. Niggahitañca.
 467. 533. Tato pāmānānam vāmaṃ sesu.
 468. 492. Thā tiṭṭho.
 469. 494. Pā pivo.
 470. 514. māssa jājamnā.
 471. 483. Disassa passa dissa dakkhā vā.
 472. 531. Byañjanantassa co chappaccayesu ca.
 473. 529. Ko khe ca.

474. 535. Harassa gī se.
 475. 465. Brūbhūnamāhabhūvā (pg. ..0028) parokkhāyaṃ.
 476. 442. Gamissanto ccho vā sabbāsu.
 477. 479. Vacassa'jjatanimhi makārā o.
 478. 438. Akāro dīghaṃ himimesu.
 479. 452. Hi lopaṃ vā.
 480. 490. Hotissare' ho'he bhavissantimhi sassa ca.
 481. 524. Karassa sappaccayassa kāho.

Iti ākhyātakappe tatiyo kaṇḍo.

482. 508. Dādantassaṃ mimesu.
 483. 527. Asaṃyogantassa vuddhi kārīte.
 484. 542. Ghaṭṭādīnaṃ vā.
 485. 434. Aññesu ca.
 486. 543. Guhadusānaṃ dīghaṃ.
 487. 478. Vaca vasa vahādīnamukāro vassaye.
 488. 481. Ha vipariyayo lo vā.
 489. 519. Gahassa ghe ppe.
 490. 518. Halopo ṇhāmi.
 491. 523. Karassa kāsattamajjatanimhi.
 492. 499. Asasmā mimānaṃ mimhān'talopo ca.
 493. 498. Thassa tthatthaṃ.
 494. 495. Tissa (pg. ..0029) tissa tthitthaṃ.
 495. 500. Tussa tthuttaṃ.
 496. 497. Simhi ca.
 497. 477. Labhasmā ī-aṇṇaṃ tthattaṃ.
 498. 480. Kusasmā dī cchi.
 499. 480. Dā dhātussa dajjaṃ.
 500. 486. Vadassa vajjaṃ.
 501. 443. Gamissa ghammaṃ.
 502. 493. Yamhi dā dhā mā ṭhā hā pā maha mathādīnaṃ.
 503. 485. Yajassādissi.
 504. 470. Sabbato uṃ iṃsu.
 505. 482. Jaramarānaṃ jīra jīyya mīyyā vā.
 506. 496. Sabbatthā'sassādilopo ca.
 507. 501. Asabbadhātuke ñā.
 508. 515. Yyessa ñāto iyā ñā.
 509. 516. Nāssa lopo yakārattaṃ.
 510. 487. Lopañcettamakāro.
 511. 521. Uttamokāro.
 512. 522. Karassākāro ca.
 513. 435. O ava sare.
 514. 491. E aya.
 515. 541. Te (pg. ..0030) āvāyā kārīte.
 516. 466. Ikārāgamo asabbadhātukamhi.

517. 488. Kvaci dhātuvibhattippaccayānam dīghaviparītādesa lopāgamā ca.
 518. 446. Attanopadāni parassapadattaṃ.
 519. 457. Akārāgamo hiyyatthanī-ajjatanīkālātipattīsu.
 520. 502. Brūto ī timhi.
 521. 425. Dhātussanto lopo' nekasarassa.
 522. 476. Isuyamūnamanto ccho vā.
 523. 526. Kāritānaṃ no lopaṃ.

Iti ākhyātakappe catuttho kaṇḍo.

Ākhyātasuttaṃ niṭṭhitaṃ.

7. Kibbidhāna

524. 561. dhātuyā kammādimhi no.
 525. 565. Saññāyama nu.
 526. 567. Pure dadā ca im.
 527. 568. Sabbato ṇvutvā'vī vā.
 528. 577. Visa ruja padādito ṇa.
 529. 580. Bhāve ca.
 530. 584. Kvi ca.
 531. 589. Dharādīhi (pg. ..0031) rammo.
 532. 590. Tassilādīsu ṇī tvā vī ca.
 533. 591. Sadda kudha cala maṇḍattha rucādīhi yu.
 534. 592. Pārādigamimhā rū.
 535. 593. Bhikkhādito ca.
 536. 594. Hanatyādīnaṃ ṇuko.
 537. 566. Nu niggahitaṃ padante.
 538. 595. Saṃhanāñ'ñāya vā ro gho.
 539. 558. Ramhi ranto rādino.
 540. 545. Bhāvakammesu tabbā'nīyā.
 541. 552. Nyo ca.
 542. 557. Karamhā ricca.
 543. 555. Bhūto'bba.
 544. 556. Vada mada gamu yuja garahākārādīhi jja mmaggayheyyāvāro vā.
 545. 548. Te kiccā.
 546. 562. Aññe kitta.
 547. 596. Nandādīhi yu.
 548. 597. Kattukaraṇapadesesu ca.
 549. 550. Rahādito ṇa.

Iti kibbidhānakappe paṭhamo kaṇḍo.

550. 549. Nādayo (pg. ..0032) tekālikā.
 551. 598. Saññāyaṃ dādhāto i.
 552. 609. Ti kiccā'siṭṭhe.
 553. 599. Itthiyamatiyavo vā.

554. 601. Karato ririya.
555. 612. Atīte ta tavantu tāvī.
556. 622. Bhāvakammesu ta.
557. 606. Budhagamāditthe kattari.
558. 602. Jito ina sabbattha.
559. 603. Supato ca.
560. 604. Īsaṁdusūhi kha.
561. 636. Icchatthesu samānakattukesu tave tum vā.
562. 638. Arahasakkādīsu ca.
563. 639. Pattavacane alamatthesu ca.
564. 640. Pubbakāle'kakattukānaṁ tuna tvāna tvā vā.
565. 646. Vattamāne mānan'tā.
566. 574. Sāsādīhi ratthu.
567. 575. Pātito ritu.
568. 576. Mānādīhi (pg. ..0033) rātu.
569. 610. Āgamā tuko.
570. 611. Bhabbe ika.

Iti kibbidhānakappe dutiyo kaṇḍo.

571. 624. Paccayādaniṭṭhā nipātanā sijjhanti.
572. 625. Sāsadisato tassa riṭṭho ca.
573. 626. Sādisanta puccha bhanja hantādīhi ṭṭho.
574. 613. Vasato uttha.
575. 614. Vasa vāvu.
576. 607. Dha ḍha bha he hi dhaḍḍhā ca.
577. 628. Bhanjato ggo ca.
578. 560. Bhujādīnamanto no dvi ca.
579. 629. Vaca vā vu.
580. 630. Gupādīnañca.
581. 616. Tarādīhi iṇṇo.
582. 631. Bhidādito inna anna iṇā vā.
583. 617. Susa paca sakato kkha kkā ca.
584. 618. Pakkamādīhi nto ca.
585. 619. Janādīna mā timhi ca.
586. 600. Gama khana hana ramādīnamanto.
587. 632. Rakāro ca.
588. Ṭhāpānami-ī (pg. ..0034) ca.
589. 621. Hantehi ho hassa ḷo vā adahanahānaṁ.

Iti kibbidhānakappe tatiyo kaṇḍo.

590. 579. Namhi ranjassa jo bhāvakaraṇesu.
591. 544. Hanassa ghāto.
592. 503. Vadho vā sabbattha.
593. 564. Ākārantānamāyo.

594. 582. Purasamupaparīhi karotissa kha kharā vā tappaccayesu ca.
 595. 637. Tavetunādīsu kā.
 596. 551. Gamakhanahanādīnaṃ tuṃtabbādīsu na.
 597. 641. Sabbhehi tunādīnaṃ yo.
 598. 643. Canantehi raccaṃ.
 599. 644. Disā svānasvantalo po ca.
 600. 645. Mahadabhehi mma yha jja bbha ddhā ca.
 601. 334. Taddhitasamāsakitakā nāmaṃ vā'tavetunādīsu ca.
 602. 6. Dumhi garu.
 603. 7. Dīgho (pg. ..0035) ca.
 604. 684. Akkharehi kāra.
 605. 547. Yathāgamamikāro.
 606. 642. Dadhantato yo kvaci.

Iti kibbidhānakappe catuttho kaṇḍo.

607. 578. Niggahita saṃyogādi no.
 608. 623. Sabbattha ge hī.
 609. 484. Sadassa sīdatthaṃ.
 610. 627. Yajassa sarassi tthe.
 611. 608. Hacetutthānamantānaṃ do dhe.
 612. 615. Ho dhakāre.
 613. 583. Gahassa ghara ṇe vā.
 614. 581. Dahassa do laṃ.
 615. 586. Dhātvantassa lopo kvimhi.
 616. 587. Vidante ū.
 617. 633. Na ma ka rānamantānaṃ niyuttatamhi.
 618. 571. Na ka vatthaṃ ca jā ṇvumhi.
 619. 573. Karassa ca tattaṃ thusmiṃ.
 620. 549. Tuṃtunatabbesu vā.
 621. 553. Kāritaṃ (pg. ..0036) viya ṇānubandho.
 622. 570. Anakā yu ṇvūnaṃ.
 623. 554. Ka gā ca jānaṃ.

Iti kibbidhānakappe pañcamo kaṇḍo.

Kibbidhānasuttaṃ niṭṭhitaṃ.

8. Uṇādikappa

624. 563. kattari kitta.
 625. 605. Bhāvakammesu kiccattakkhatthā.
 626. 634. Kammani dutiyāya tto.
 627. 652. Khyādīhi mana ma ca to vā.
 628. 653. Samādīhi thamā.
 629. 569. Gahassu'padhasse vā.
 630. 654. Masussa sussa ccharaccherā.

631. 655. Āpubbacarassa ca.
632. 656. Ala kala salehi la yā.
633. 657. Yāṇa lāṇā.
634. 658. Mathissa thassa lo ca.
635. 559. Pesātisaggapattakālesu kiccā.
636. 659. Avassakādhamaṇṇesu ṇī ca.
637... Arahasakkādīhi tuṃ.
638. 668. Vajādīhi pabbajjādayo nippajjante.
639. 585. Kvilopo (pg. ..0037) ca.
640... Sacajānaṃ ka gā ṇānubandhe.
641. 572. Nudādīhi yu ṇvūna manā na nā kā na na kā sakāritehi ca.
642. 588. I ya ta ma kiṃ esānamantassaro dīghaṃ kvaci dusassa guṇaṃ doraṃ sa kkhī ca.
643. 635. Bhyādīhi mati budhi pūjādīhi ca tto.
644. 661. Vepu sī dava vamu ku dā bhūtvādīhi thuttima ṇimā nibbatte.
645. 662. Akkose namhāni.
646. 419. Ekādito sakissa kkhattum.
647. 663. Sunassunasso ṇa vānuvānūnanakhunānā.
648. 664. Taruṇassa susu ca.
649. 665. Yuvassuvassuvuvānanūnā.
650. 651. Kāle vattamānātīte ṇvādayo.
651. 647. Bhavissati gamādīhi ṇī ghaṇa.
652. 648. Kriyāyaṃ ṇvu tavo.
653. 307. Bhāvavācimhi catutthī.
654. 649. Kammani ṇo.
655. 650. Sese ssaṃ ntu mānānā.
656. 666. Chadādīhi ta traṇa.
657. 667. Vadādīhi ṇitto gaṇe.
658. 668. Midādīhi tti tiyo.
659. 669. Usuraṇjadasānaṃ (pg. ..0038) daṃsassa daḍḍho ḍhaṭṭhā ca.
660. 670. Sūvusānamūvusānamato tho ca.
661. 671. Raṇjudādīhi dhadiddakirā kvaci jadalopo ca.
662. 672. Paṭito hissa herāṇa hīraṇa.
663. 673. Kaḍhādīhi ko.
664. 674. Khādāmagamānaṃ khandhandhagandhā.
665. 675. Paṭādīlyalaṃ.
666. 676. Puthassa puthu pathā mo vā.
667. 677. Sasvādīhi tu davo.
668. 678. Jhādīhi īvaro.
669. 679. Munādīhi ci.
670. 680. Vidādīlyūro.
671. 681. Hanādīhi nu ṇu tavo.
672. 682. Kuṭādīhi tho.
673. 683. Manupūrasuṇādīhi ussanusisā.

Iti kibbidhānakappe uṇādikappo chaṭṭho kaṇḍo.

KACCĀYANA BYĀKARAṆAM

Namo Tassa Bhagavato Arahato Sammāsambuddhassa!

1-SANDHI-KAPPA

1-Sandhi¹ Chapter

PAṬHAMA-KAṆṬHA

First Section

- (a) Seṭṭham tilokamahitam abhivandiy' aggam,
Buddhañ ca Dhammam amalam Gaṇam uttamañ ca,
Satthussa tassa vacanattavaram subuddhum,
Vakkhāmi suttahitam ettha Susandhikappam².
- (b) Seyyam jineritanayena budhā labhanti,
Taṇ c'āpi tassa vacanattasubodhanena,
Atthañ ca akkharapadesu amohabhāvā,
Seyyatthiko padam ato vividham suṇeyya¹.
- (a) Having saluted the excellent, honored by the three worlds, the highest Buddha, together with the pure Dhamma, and the noble Sangha, I will expound here the good chapter on sandhi in accordance with the Discourses to know well the noble meaning of the word of the Teacher.
- (b) The wise ones get better by the way preached by the Victorious One, by knowing well the meaning of His word and by non-confusion of the meaning among letters and words. Therefore, let the one who wishes to excel listen to the various words. (check)

1. 1. Attho akkharasaññāto.

Sabbavacanānam attho akkharch' eva saññāyate. Akkharavipattiyañ hi atthassa dunnayatā hoti, tasmā akkharakosallañ bahūpakārañ Suttantesu.

The meaning of all words is only known by letters. For failure with letters leads to the wrong meaning. Therefore, skillfulness with letters is very useful in the Discourses.

2. 2. Akkharā p' ādayo ekacattālīsaṃ (1,2).

Te ca kho akkharā api akārādayo ekacattālīsaṃ Suttantesu sopakārā.

Tam yathā? a ā i ī u ū e o; ka kha ga gha ṇa; ca cha ja jha ṇa; ṭa ṭha ḍa ḍha ṇa; ta tha da dha na; pa pha ba bha ma; ya ra la va sa ha ḷa aṃ. Iti **akkharā** nāma.

Tena kvattho? Attho akkharasaññāto³.

And these letters which are forty one beginning with 'a' are very useful in the Discourses.

Which are these? a ā i ī u ū e o; ka kha ga gha ṇa; ca cha ja jha ṇa; ṭa ṭha ḍa ḍha ṇa; ta tha da dha na; pa pha ba bha ma; ya ra la va sa ha ḷa aṃ. These are called 'letters'(akkharā).

What is the need of that (saying letters)? The meaning is known by **letters** (see §1).

3. 3. Tatth' odantā sarā aṭṭha (3).

Tattha akkharesu akārādīsu odantā aṭṭha akkharā sarā nāma honti.

¹ Sandhi is already an English word. It can be found in *The American Heritage Dictionary of the English Language, Third Edition* and *The Oxford English Dictionary, Second Edition*.

² Vasantilaka Gāthā.

³ § 1.

Taṃ yathā? a ā ī ū e o. Iti **sarā** nāma.

Tena kvattho? Sarā sare lopam⁴.

Among those letters, the eight letters beginning with ‘a’ and ending with ‘o’ are called ‘vowels’.

Which are these? a ā ī ū e o. These are called ‘vowels’ (sarā).

What is the need of that (saying vowels)? **Vowels** because of a vowel (come to) elision (see §12)..

4. 4. Lahumattā tayo rassā (4).

Tattha aṭṭhasu saresu lahumattā tayo sarā rassā nāma honti.

Taṃ yathā? a i u. Iti **rassā** nāma.

Tena kvattho? Rassam⁵.

Among the eight vowels, the three light-measured are called ‘short’.

Which are these? a i u. These are called ‘short’ (rassā).

What is the need of that (saying short)? **Corta** (see §26).

5. 5. Aññe dīghā (5).

Tattha aṭṭhasu saresu rassehi aññe pañca sarā dīghā nāma honti.

Taṃ yathā? ā ī ū e o. Iti **dīghā** nāma.

Tena kvattho? Dīgham⁶.

Among the eight vowels, the five other vowels apart from the shorts (vowels) are called ‘long’.

Which are these? ā ī ū e o. These are called ‘long’ (dīghā).

What is the need of that (saying long)? **Long** (see §25).

6. 8. Sesā byañjanā (6).

Thapetvā aṭṭha sare sesā akkharā kakārādayo **niggahitā** byañjanā nāma honti.

Taṃ yathā? ka kha ga gha ṇa; ca cha ja jha ña; ṭa ṭha ḍa ḍha ṇa; ta tha da dha na; pa pha ba bha ma; ya ra la va sa ha ḷa aṃ. Iti **byañjanā** nāma.

Tena kvattho? Sarā pakati byañjane⁷.

Apart from the eight vowels, the remaining letters beginning with ‘k’ and ending with the *niggahita* (‘m’) are called ‘consonants’.

Which are these? ka kha ga gha ṇa; ca cha ja jha ña; ṭa ṭha ḍa ḍha ṇa; ta tha da dha na; pa pha ba bha ma; ya ra la va sa ha ḷa aṃ.

These are called ‘consonants’ (byañjanā).

What is the need of that (saying consonants)? Vowels because of **consonants** remain natural (unchanged) (see §23).

7. 9. Vaggā pañcapañcaso mantā (7).

Tesaṃ kho byañjanānaṃ kakārādayo makārantaṃ pañcapañcaso akkharavanto⁸ vaggā nāma honti.

Taṃ yathā? ka kha ga gha ṇa; ca cha ja jha ña; ṭa ṭha ḍa ḍha ṇa; ta tha da dha na; pa pha ba bha ma. Iti **vaggā** nāma.

Tena kvattho? Vaggantaṃ vā vagge⁹.

Of those consonants, the five groups of five (twenty five) belonging to the letters beginning with ‘k’ and ending with ‘m’ are called ‘grouped’.

Which are these? ka kha ga gha ṇa; ca cha ja jha ña; ṭa ṭha ḍa ḍha ṇa; ta tha da dha na; pa pha ba bha ma. These are called ‘grouped’ (vaggā).

What is the need of that (saying grouped)? (The *niggahita*) sometimes (when followed by a) **grouped** (consonant) (becomes) the last letter of the group (see §31).

⁴ § 12.

⁵ § 26.

⁶ § 25.

⁷ § 23.

⁸ Pañcapañca-akkharavanto (K)

⁹ § 31.

8. 10. Am̐ iti niggahitaṁ (8).

Am̐ iti niggahitaṁ nāma hoti.

Tena kvattho? Am̐ byañjane niggahitaṁ¹⁰.

‘M̐’ is called *niggahita*. (check)

What is the need of that (saying *niggahita*)? When there a consonant (follows) there is *niggahita* which is ‘m̐’ (see §30). (check)

9. 11. Parasamaññā payoge.

Yā ca pana paresu sakkatagantesu samaññā ghosā ti vā aghosā ti vā, tā payoge sati etth' āpi yujjante.

Tattha ghosā nāma: ga gha ṇa; ja jha ṇa; ḍa ḍha ṇa; da dha na; ba bha ma; ya ra la va ha ḷa. Iti **ghosā** nāma. Aghosā nāma: ka kha; ca cha; ṭa ṭha; ta tha; pa pha; sa. Iti **aghosā** nāma.

Tena kvattho? Vagge ghosāghosānaṁ tatiya-paṭhamā¹¹.

Those terms (found) in the Sanskrit books such as ‘voiced’ or ‘voiceless’, when there is need, they are also used.

Among them, the voiced are: ga gha ṇ; ja jha ṇa; ḍa ḍha ṇa; da dha na; ba bha ma; ya ra la va ha ḷa. These are called ‘voiced’ (ghosā). The voiceless are: ka kha; ca cha; ṭa ṭha; ta tha; pa pha; sa. These are called ‘voiceless’ (aghosā).

What is the need of that (saying voiced and voiceless)? Among the grouped (consonants) there is (substitution) of the voiced or voiceless (consonants) by the first and the third (of the group) (see §30).

10. 12. Pubbam adhoṭṭitaṁ assaraṁ sareṇa viyojaye (28).

Tattha sandhiṁ kattukāmo pubbayañjanaṁ adhoṭṭitaṁ assaraṁ katvā saraṇ ca upari katvā sareṇa viyojaye.

Tatr āyam ādi (Khu. i, 67).

Herein, the student who wants to do joining of words should, after making the previous consonant that lies (lit. sits) below¹, free from the vowel and putting the vowel above¹, separate the consonant from the vowel. Example: Tatrāyamādi.

¹ 'Below' means on the left, and 'above' means on the right. What has been read was called in ancient times "below", and what has not been read but about to be read is called 'above'.

See §13 for formal formation of the word.

11. 14. Naye paraṁ yutte (29).

Assaraṁ kho byañjanaṁ adhoṭṭitaṁ parakkharaṁ naye yutte.

Tatrābhirati-m-iccheyya (Khu. i, 29).

Yutte ti kasmā? Akkocchi maṁ avadhi maṁ, ajini maṁ ahāsi me (Khu. i, 26). Ettha pana yuttaṁ na hoti.

When appropriate, the student should carry the consonant which is without a vowel and which lies below, to the following letter. Example: Tatrābhiratimiccheyya.

Why say 'yutte'? To show that in this example, 'Akkocchi maṁ avadhi maṁ, ajini maṁ ahāsi me', there is no carrying of consonant to the vowel.

See §13 for formal formation of the word.

* When there is reason for joining the words together, the student should combine the consonant which is without a vowel and which lies on the left, with the the vowel which follows.

In the example "Akkocchi maṁ avadhi maṁ, ajini maṁ ahāsi me" the *niggahita* (ṁ) which is a consonant should not be combined with the following vowel 'a', because it is not an appropriate place to combine. To show this, the word 'yutte' is mentioned in the Sutta.

Iti sandhi-kappe paṭhamo kaṇḍo
Thus ends the first section of the chapter on sandhi

DUTIYA-KAṆḌA
Second Section

¹⁰ § 30.

¹¹ § 29.

12. 13. Sarā sare lopam̐ (30).

Sarā kho sare pare lopam̐ papponti.

Yass' indriyāni samathaṇ gatāni (Khu. i, 27, 358), no h' etaṇ bhante (Vin. iii, 19), samet' āyasmā saṃghena (Vin. i, 265).

Vowels come to elision because of a vowel.

* There is elision of vowels when they are followed by vowels.

Formation of words in combinations (sandhi) previous suttas:

1. Tatrāyamādi: In order to form this word, first the word must be written down as 'tatra ayamādi'. Then by §10 the consonant (here conjunct consonant) 'tr' is separated from the vowel 'a', and put on the left (tatr a ayamādi); by §12 the 'a' is elided because of the following vowel 'a' (tatr ayamādi); by §15 the 'a' of ayamādi is made long (tatr āyamādi); now the consonant 'tr' is carried to (or combined with) the following 'ā' by §11. The word 'tatrāyamādi' is finished.

* The formation of the word given above is the traditional method of forming words. Students have to follow this procedure when they study Pāli grammar and form words. Every example in the book has to be formed formally in this way.

In oriental scripts, consonants and vowels are written in such a way that they do not appear separately as in Roman script. Therefore in order to do something to the consonant and also the vowel, they have to be separated first and written separately. Only then can one do whatever is appropriate. But in Roman script there is no need to separate them as they stand separately and not one on top of the other or the two blended together.

2. 'Tatrābhiratimiccheyya' should be treated the same way as 'tatrāyamādi'. Sequence: tatra abhiratimiccheyya; tatr abhiratimiccheyya; tatr ābhiratimiccheyya; tatrābhiratimiccheyya.

3. Yassindriyāni: In order to form this word, first the word must be written down as 'yassa indriyāni'. Then by §10 the consonant (here conjunct consonant) 'ss' is separated from the vowel 'a', and is put on the left (yass a indriyāni); by §12 the 'a' is elided because of the following vowel 'i' (yass indriyāni); now the consonant 'ss' is carried to (combined with) the following 'i' by §11. The word 'yassindriyāni' is finished.

4. No hetam̐: Sequence: no hi etaṇ ; no h i etaṇ (10); no h etaṇ (12); nohetam̐ (11).

5. Sametāyasmā: sametu āyasmā; samet u āyasmā (10); samet āyasmā (12); sametāyasmā (11).

13. 15. Vā paro asarūpā (31).

Saramhā asarūpā paro saro lopam̐ pappoti vā.

Cattāro 'me bhikkhave dhammā (A. i, 311), kinnu 'mā 'va samaṇiyo (Vin. iii, 304).

Vā ti kasmā? Pañc' indriyāni (Abhi. iii, 1), tay' assu dhammā jahitā bhavanti (Khu. i, 6).

The vowel after a dissimilar vowel comes to elision optionally.

* 'Dissimilar' means dissimilar in the place of articulation. E. g. 'a' and 'ā' are said to be 'similar' because they are pronounced at 'kaṇṭha' the throat; 'i' and 'ī' are similar being pronounced at the soft palate with the middle of the tongue in proximity with the palate, and so on. But 'a' and 'ī' are said to be dissimilar because they are pronounced at different places of articulation.

Examples:

1. Cattārome: cattāro ime; cattār o ime (10); cattār o me (13); cattārome (11).

2. Kinnumāva: kinnu imāva; kinn u imāva (10); kinn u māva (13); kinnumāva (10).

Why say 'optionally'? To prevent elision of the following vowel in the following: pañcindriyāni; tayassu dhammā jahitā bhavanti, although they fall in the scope of this Sutta.

Counter examples:

1. Pañcindriyāni: In order to form this word, first the word must be written down as 'pañca indriyāni'. Then by §10 the consonant (here conjunct consonant) 'ñc' is separated from the vowel 'a', and is put on the left (pañc a indriyāni); although 'i' could be elided by §13 it is not done here because the Sutta says 'optionally'; then the 'a' is elided by §12 because of the following vowel 'i' (pañc indriyāni); now the consonant 'ñc' is carried to (combined with) the following 'i' by §11. The word 'pañcindriyāni' is finished.

2. Tayassu dhammā: Sequence; tayo assu dhammā; tay o assu dhammā (10); although 'a' could be elided by §13 it is not done because the Sutta says 'optionally'; then the 'o' should be elided by §12 (tay assu dhammā); tayassu dhammā (11).

14. 16. Kvac' āsavaṇṇam̐ lutte (34).

Saro kho paro pubbasare lutte kvaci asavaṇṇam̐ pappoti.

Saṅkyam̐ n' opeti vedagū (S. 408), bandhuss' eva samāgamo.

Kvacī ti kasmā? Yass' indriyāni (Khu. i, 27, 358), tathūpamaṃ dhammavaraṃ adesayi (Khu. i, 7, 314).

When the previous vowel has been elided, the following vowel sometimes becomes dissimilar.

Examples:

nopeti: na upeti; n a upeti (10); n upeti (12); n opeti (14); nopeti (11).

bandhussēva: bandhussa iva; bandhuss a iva (10); bandhuss iva (12); bandhuss eva (14); bandusseva (11).

Why say 'sometimes'? To prevent the operation of this rule in the following: Yass' indriyāni, tathūpamaṃ dhammavaraṃ adesayi.

Counter examples:

yassindriyāni: yassa indriyāni; yass a indriyāni (10); yass indriyāni (12); yassindriyāni (11).

tathūpamaṃ: tathā upamaṃ; tath ā upamaṃ (10); tath upamaṃ (12); tath ūpamaṃ (15); tathūpamaṃ (11).

15. 17. Dīghaṃ (36).

Saro kho paro pubbasare lutte kvaci dīghaṃ pappoti.

Saddh' idha vittaṃ purisassa seṭṭhaṃ (Khu. i, 306), anāgārehi c' ūbhayaṃ (Khu. i, 71, 376).

Kvacī ti kasmā? Pañcah' Upāli aṅgehi samannāgato (Vin. v, 342), natth' aññaṃ kiñci.

When the previous vowel has been elided, the following vowel sometimes becomes long.

Examples.

1. saddhīdha: saddhā idha; saddh ā idha (10); saddh idha (12); saddh īdha (15); saddhīdha (11).
2. cūbhayaṃ: ca ubhayaṃ; c a ubhayaṃ (10); c ubhayaṃ (12); c ūbhayaṃ (15); cūbhayaṃ (11).

Why say 'sometimes'? To prevent the operation of this rule in the following: Pañcah' Upāli aṅgehi samannāgato, natth' aññaṃ kiñci.

Counter examples.

1. pañcahupāli: pañcahi upāli; pañcah i upāli (10); pañcah upāli (12); pañcahupāli (11).
2. natthaññaṃ: natthi aññaṃ; natth i aññaṃ (10); natth aññaṃ (12); natthaññaṃ (11).

16. 18. Pubbo ca (35).

Pubbo ca saro parasaralope kate kvaci dīghaṃ pappoti.

Kiṃ sū 'dha vittaṃ purisassa seṭṭhaṃ (Khu. i, 306), sādhu ti paṭissuṇitvā (DhA. i, 30).

Kvacī ti kasmā? Iti 'ssa muhuttam pi (Vin. ii, 196).

When the following vowel has been elided, the previous vowel sometimes becomes long.

Examples.

1. kiṃsūdha: kiṃsu idha; kiṃs u idha (10); kiṃs u dha (13); kiṃs ū dha (16); kiṃsūdha (11). (check)
2. sādhuṭi: sādhu iti; sādhu u iti (10); sādhu u ti (13); sādhu ū ti (16); sādhuṭi (11). (check)

Why say 'sometimes'? To prevent the operation of this rule in the following: Iti 'ssa muhuttam pi.

Counter examples.

Itissa: iti assa; it i assa (10); it i ssa (13); itissa (11). (check)

17. 19. Yam edantass' ādeso (43).

Ekārassa antabhūtaṃ sare pare kvaci yakārādeso hoti.

Adhigato kho my āyaṃ dhammo (Vin. iii, 5), ty āhaṃ evaṃ vadeyyaṃ (M. i, 16), ty āssa (A. i, 153) pahīnā honti.

Kvacī ti kasmā? ne 'nāgatā, iti n' ettha.

When a vowel follows, the letter 'e' which stands at the end sometimes is substituted for 'y'.

Examples.

1. myāyaṃ: me ayaṃ; m e ayaṃ (10); m y ayaṃ (17); m y āyaṃ (25); myāyaṃ (11).
2. tyāhaṃ: te ahaṃ; t e ahaṃ (10); t y ahaṃ (17); t y āhaṃ (25); tyāhaṃ (11).

Why say 'sometimes'? To prevent the operation of this rule in the following: ne 'nāgatā, iti n' ettha.

Counter examples.

1. nenāgatā: ne anāgatā; n e anāgatā (10); n e nāgatā (13); nenāgatā (11).
2. nettha: ne ettha; n e ettha (10); n ettha (12); nettha (11).

18. 20. Vam od-udantānaṃ (44).

Okār'-ukārānaṃ antabhūtānaṃ sare pare kvaci **vakārādeso** hoti.

Attha kv assa (M. i, 243), sv assa hoti, bahv ābādho (S. i, 94), vatthv ettha vihitāṃ niccaṃ, cakkhv āpātham āgacchati.

Kvacī ti kasmā? Cattāro 'me bhikkhave dhammā (A. i, 311), kinnu 'mā 'va samaṇiyo (Vin. ii, 304).

When a vowel follows, the letters 'o' and 'u' which stand at the end sometimes are substituted for 'v'.

Examples.

1. attha kvassa: attha ko assa; atth k o assa (10); attha k v assa (18); attha kvassa (11).
2. svassa: so assa; s o assa (10); s v assa (18); svassa (11).
3. bahvābādho: bahu ābādho; bah o ābādho (10); bah v ābādho (18); bahvābādho (11).
4. vatthvettha: vatthu ettha; vatth o ettha (10); vatth v ettha (18); vatthvettha (11).
5. cakkhvāpātham: cakkhu āpātham; cakkh u āpātham (10); cakkh v āpātham (18); cakkhvāpātham (11).

Why say 'sometimes'? To prevent the operation of this rule in the following: Cattāro 'me bhikkhave dhammā, kinnu 'mā 'va samaṇiyo.

Counter examples.

1. cattārome: cattāro ime; cattār o ime (10); cattār o me (13); cattārome (11).
2. kinnumāva: kinnu imāva; kinn u imāva (10); kinn u māva (13); kinnumāva (11).

19. 22. Sabbo caṃ ti (46, 47).

Sabbo icc' eso tisaddo byañjano sare pare kvaci **cakāraṃ** pappoti.

Icc' etaṃ kusalaṃ (Vin. i, 265), icc' assa vacaṇiyaṃ (D. ii, 47), paccuttaritvā (JA. vi, 94), paccāharati (Vin. i, 204).

Kvacī ti kasmā? Iti 'ssa muhuttam pi (Vin. ii, 196).

When a vowel follows, the syllable 'ti' sometimes becomes 'c'.

Examples.

1. iccetaṃ: iti etaṃ; i ti etaṃ (10); i c etaṃ (19); i cc etaṃ (28); iccetaṃ (11). (check)
2. iccassa: iti assa; i ti assa (10); i c assa (19); i cc assa (28); iccassa (11).
3. paccuttaritvā: pati uttaritvā; pa ti uttaritvā (10); pa c uttaritvā (19); pa cc uttaritvā (28); paccuttaritvā (11).
4. paccāharati: pati āharati; pa ti āharati (10); pa c āharati (19); pa cc āharati (28); paccāharati (11).

Why say 'sometimes'? To prevent the operation of this rule in the following: Iti 'ssa muhuttam pi.

Counter example.

1. itissa: iti assa: it i assa (10); it i ssa (13); itissa (11).

20. 27. Do dhassa ca (50).

Dha icc' etassa sare pare kvaci **ḍakārādeso** hoti.

Ekam idāhaṃ bhikkhave samayaṃ (M. i, 401).

Kvacī ti kasmā? Idh' eva maraṇaṃ bhavissati (Vin. i, 15).

When a vowel follows, 'dha' sometimes is substituted by 'da'.

Examples.

1. idāhaṃ: idha ahaṃ; i dha ahaṃ (10); i da ahaṃ (20); i d ahaṃ (12); i d āhaṃ (15); idāhaṃ (11). (check)

Why say 'sometimes'? To prevent the operation of this rule in the following: Idh' eva maraṇaṃ bhavissati.

Counter examples.

1. idheva: idha eva; idh a eva (10); idh eva (12); idheva (11).

Caggahaṇena **dhak**ārassa **hak**ārādeso hoti. Sāhu dassanam ariyānam (Khu. i, 34).

By taking ‘ca’ there is substitution of ‘dha’ for ‘ha’.

* ‘Ca’¹² in this sutta means that this rule has further applications such as the substitution of ‘dha’ for ‘ha’. Example: sāhu: sādhu; sā dhu (10); sāhu (20).

Suttavibhāgena bahudhā siyā:

To dassa, yathā? Sugato (Vin. i, 1).

Ṭo tassa, yathā? Dukkaṭaṃ (Vin. v, 262).

Dho tassa, yathā? Gandhabbo (M. i, 332).

Tro tassa, yathā? Atrajo (Vin. iii, 428).

Ko gassa, yathā? Kulūpako (Vin. i, 192).

Lo rassa, yathā? Mahāsālo (D. ii, 121).

Jo yassa, yathā? Gavajo (Khu. v, 283).

Bbo vvasa, yathā? Kubbato (Khu. v, 95).

Ko yassa, yathā? Sake (Khu. vi, 325).

Yo jassa, yathā? Niyam puttaṃ (Khu. i, 11,301).

Ko tassa, yathā? Niyako.

Cco tassa, yathā? Bhacco.

Pho passa, yathā? Nipphatti.

Kho kassa, yathā? Nikkhamati. Icc' evamādī yojetabbā.

According to the Discourses there are many:

‘d’ is changed to ‘t’ as in Sugato (Sugado → Sugato); ‘t’ to ‘ṭ’ as in dukkaṭaṃ (dukkataṃ → dukkaṭaṃ); ‘t’ to ‘dh’ as in gandhabbo (gantabbo → gandhabbo); ‘tt’ to ‘tr’ as in atrajo (attajo → atrajo); ‘g’ to ‘k’ as in kulūpako (kulūpago → kulūpako); ‘r’ to ‘l’ as in mahāsālo (mahāsāro → mahāsālo); ‘y’ to ‘j’ as in gavajo (gavayo → gavajo); ‘vv’ to ‘bb’ as in kubbato (kuvvato → kubbato); ‘y’ to ‘k’ as in sake (saye → sake); ‘j’ to ‘y’ as in niyam (nijaṃ → niyam); ‘t’ to ‘k’ as in niyako (niyato → niyako); ‘tt’ to ‘cc’ as in bhacco (bhatto → bhacco); ‘p’ to ‘ph’ as in nipphatti (nippatti → nipphatti); ‘k’ to ‘kh’ as in nikkhamati (nikkamati → nikkhamati).

Beginning thus they should be formed. (check)

21. 21. Ivaṇṇo yaṃ navā (51).

Pubbo ivaṇṇo sare pare yakāraṃ pappoti navā.

Paṭisanthāravuty assa (Khu. i, 67), sabbā vity ānubhūyate.

Navā ti kasmā? Pañcaḥ' aṅgehi samannāgato (Vin. v, 343), muttacāgī anuddhato.

When a vowel follows, the previous letter ‘i’ (or ‘ī’) occasionally ¹³becomes ‘y’.

Examples.

- i. paṭisanthāravutyassa: paṭisanthāravutti assa; paṭisanthāravutt i assa (10); paṭisanthāravutt y assa (21); paṭisanthāravut y assa (?); paṭisanthāravutyassa (11).

¹² “Bhante, please comment on the technical uses of the particle ‘ca’. In my notes, it says that ‘ca’ has two meanings: (1) dragging from previous suttas and (2) stopping from going to other suttas. But here it seems that it is used to extend the application of the sutta to other uses such as the substitution of ‘dha’ for ‘ha’.” UN

¹³ “Bhante, please comment what is the difference, if any, among ‘vā’, ‘kvaci’, ‘navā’ and ‘ṭhāne’. I translate ‘vā’, following you, as ‘optionally’, ‘kvaci’ as ‘sometimes’, ‘navā’ as ‘occasionally’ and ‘ṭhāne’ as ‘in some places’. Rūpasiddhi §21 says “**navā**saddo **kvaci**saddapariyāyo.”” UN

2. vityānubhūyate: vitti anubhūyate; vitt i anubhūyate (10); vitt y anubhūyate (21); vit y anubhūyate (2); vit y anubhūyate (25); vityānubhūyate (11).

Why say ‘occasionally’? To prevent the operation of this rule in the following: Pañcah' aṅgehi samannāgato, muttacāgī anuddhato.

Counter examples.

1. pañcahaṅgehi: pañcahi aṅgehi; pañcah i aṅgehi (10); pañcah aṅgehi (12); pañcahaṅgehi (11).
2. muttacāgī anuddhato. Here there is the possibility of ‘ī’ becoming ‘y’ but the word ‘navā’ (occasionally) in the sutta here prevents the operation of this rule.

22. 28. Evādisa ri pubbo ca rasso (52).

Saramhā parassa evassa ekārassa ādisa rikāro hoti, pubbo ca saro rasso hoti navā.

Yatha-r-iva (D. i, 85) vasudhātalaṇ ca sabbaṃ, tatha-r-iva guṇavā supūjaniyo.

Navā ti kasmā? Yathā eva, tathā eva.

After a vowel, there is substitution of the letter ‘e’ which is the beginning of ‘eva’ for the syllable ‘ri’, and the previous vowel occasionally becomes short.

Examples.

1. yathariva: yathā eva; yath ā eva (10); yath ā riva (22); yath a riva (22); yathariva (11).
2. tathariva: tathā eva; tath ā eva (10); tath ā riva (22); tath a riva (22); tathariva (11).

Why say ‘occasionally’? To prevent the operation of this rule in the following: Yathā eva, tathā eva.

Iti sandhi-kappe dutiyo kaṇḍo
Thus ends the second section of the chapter on sandhi

TATIYA-KAṆḌA
Third Section

23. 36. Sarā pakati byañjane (62).

Sarā kho byañjane pare pakatirūpāni honti.

Manopubbaṅgamā dhammā (Khu. i, 13), pamādo maccuno padaṃ (Khu. i, 16), tiṇṇo pāraṅgato ahu (Khu. i, 72).

When a consonant follows, vowels retain their original form.

Examples.

1. manopubbaṅgamā dhammā. Here the ‘ā’ remains unchanged because it is followed by a consonant.
2. pamādo maccuno padaṃ. The ‘o’ of pamādo and the ‘o’ of maccuno remain unchanged because they are followed by consonants.
3. tiṇṇo pāraṅgato ahu. The ‘o’ of tiṇṇo remains unchanged because it is followed by a consonant. The ‘o’ of pāraṅgato remains unchanged before the vowel ‘a’ of ahu according to next sutta.

24. 35. Sare kvaci (63).

Sarā kho sare pare kvaci pakatirūpāni honti.

Ko imaṃ pathaviṃ vicessati (Khu. i, 19).

Kvacī ti kasmā? Appassut' āyaṃ puriso (khu. i, 36).

When a vowel follows, vowels sometimes retain their original forms.

Examples.

1. kho imaṃ. Here the ‘o’ of kho remains unchanged when followed by a vowel.

Why say ‘sometimes’? To prevent the operation of this rule in the following: Appassut' āyaṃ puriso.

Counter examples.

1. appassutāyaṃ: appassuto ayaṃ; appassut o ayaṃ (10); appassut ayaṃ (12); appassut āyaṃ (15); appassutāyaṃ (11).

25. 37. Dīghaṃ (64, 71, 165).

Sarā kho byañjane pare kvaci dīghaṃ papponti.

Sammā dhammaṃ vipassato (Khu. i, 67), evaṃ gāme munī care (Khu. i, 20), khantī paramaṃ tapo titikkhā (D. ii, 42).

Kvacī ti kasmā? Idha modati pecca modati (Khu. i, 15), patilīyati (A. ii, 434), paṭihaññati (Vi. iv, 292).

When a consonant follows, vowels sometimes become long.

Examples.

1. sammā dhammaṃ: samma dhammaṃ; sammā dhammaṃ (25).
2. munī care: muni care; munī care (25).
3. khantī paramaṃ: khanti paramaṃ; khantī paramaṃ (25).

Why say ‘sometimes’? To prevent the operation of this rule in the following: Idha modati pecca modati, patilīyati, paṭihaññati.

Counter examples.

1. idha modati pecca modati. Here the vowels ‘a’ of idha and pecca remain unchanged before the consonants.
2. patilīyati: pati + lī + ya + ti.
3. paṭihaññati: paṭi + hana + ya + ti.

26. 38. Rassam (65, 179).

Sarā kho byañjane pare kvaci rassam papponti.

Bhovādi nāma so hoti (Khu. i, 71), yathā bhāvi guṇena so.

Kvacī ti kasmā? Sammā samādhi (Vin. iii, 14), sāvittī chandaso mukhaṃ, upanīyati jīvitam appam āyu (S. i, 2).

When a consonant follows, vowels sometimes become short.

Examples.

1. bhovādi nāma: bhovādī nāma; bhovādi nāma (26).
2. bhāvi guṇena: bhāvī guṇena; bhāvi guṇena (26).

Why say ‘sometimes’? To prevent the operation of this rule in the following: Sammā samādhi, sāvittī chandaso mukhaṃ, upanīyati jīvitam appam āyu.

Counter examples.

1. sammā samādhi. Here and in the following counter example the final vowels do not become short.
2. sāvittī chandaso.
3. upanīyati jīvitam. Here the final ‘i’ of upanīyati is already naturally short. (check)

27. 39. Lopaṇ ca tatrākāro (66, 163-4).

Sarā kho byañjane pare kvaci lopaṃ papponti, tatra ca lope kate akārāgamo hoti.

Sa sīlavā (Khu. i, 25), sa paññavā ((Khu. i, 25), esa dhammo sanantano (Khu. i, 14), sa ve kasāvam arahati (Khu. i, 14), sa mānakāmo pi bhavya, sa ve muni jātibhayaṃ adassi.

Kvacī ti kasmā? So muni (Khu. i, 52), eso dhammo padissati, na so kāsāvam arahati (Khu. i, 14).

When a consonant follows, vowels sometimes are elided, and there, at the place of the elision, the letter ‘a’ is inserted.

Examples.

1. sa sīlavā: so sīlavā; s o sīlavā (10); s sīlavā (27); s a sīlavā (27); sa sīlavā (11).
2. sa paññavā: so paññavā; s o paññavā (10); s paññavā (27); s a paññavā (27); sa paññavā (11).
3. esa dhammo: eso dhammo; es o dhammo (10); es dhammo (27); es a dhammo (27); esa dhammo (11).
4. sa ve: so ve; s o ve (10); s ve (27); s a ve (27); sa ve (11).
5. sa mānakāmo: so mānakāmo; s o mānakāmo (10); s mānakāmo (27); s a mānakāmo (27); sa mānakāmo (11).
6. sa ve. Same as 4.

Why say ‘sometimes’? To prevent the operation of this rule in the following: So muni, eso dhammo padissati, na so kāsāvam arahati.

Counter examples.

1. so muni. Here and in the other counter examples there is no change.
2. eso dhammo.
3. so kāsāvam.

28. 40. Paradvebhāvo ṭhāne (67).

Saramhā parassa byañjanassa dvebhāvo hoti ṭhāne.

Idha ppamādo, purisassa jantuno, pabbajjam kittayissāmi (Khu. i, 340), cātuddasiṃ (A. i, 142), pañcaddasiṃ (A. i, 142), abhikkantataro cando.

Ṭhāne ti kasmā? Idha modati pecca modati (Khu. i, 15).

In some places, after a vowel, there is doubling of the following consonant.

Examples.

1. idhappamādo: idha pamādo; idha ppamādo (28); idhappamādo (11). (check)
2. purisassa. Here there is the insertion of ‘s’ after the stem ‘purisa’ before the inflection ‘sa’ (fourth and sixth inflection masculine singular). See §61.
3. pabbajjam: pa bajjam; pa bbajjam (28); pabbajjam (11).
4. cātuddasiṃ: cātu dasiṃ; cātu ddasiṃ (28); cātuddasiṃ (11).
5. pañcaddasiṃ: pañca dasiṃ; pañca ddasiṃ (28); pañcaddasiṃ (11).
6. abhikkantataro: abhi kantataro; abhi kkantataro (28); abhikkantataro (11).

Why say ‘in some places’? To prevent the operation of this rule in the following: Idha modati pecca modati.

Counter examples.

1. idha modati pecca modati. Here there is no doubling of ‘m’ after ‘a’ of idha and pecca.

29. 42. Vagge ghosāghosānam tatiya-paṭhamā (68).

Vagge kho pubbesam byañjanānam ghosāghosabhūtānam saramhā yathāsaṅkhyam tatiya-paṭhamakkharā dvebhāvam gacchanti ṭhāne.

Es' eva ca jjhānapphalo, yatra ṭṭhitam na ppasaheyya maccu (Khu. i, 32), sele yathā pabbatamuddhani ṭṭhito (Vin. iii, 6), cattāri ṭṭhānāni naro pamatto (Khu. i, 57).

Ṭhāne ti kasmā? Idha cetaso daḷham gaṇhāti thāmasā.

In some places, the first and third letters become the double of the second and fourth letters (voiceless and voiced) respectively of that group when they are preceded by a vowel. (check)

Examples.

1. cjjhānapphalo: ca jhānapphalo; ca jjhānapphalo (29); cjjhānapphalo.
2. yatraṭṭhitam: yatra ṭhitam; yatra ṭṭhitam (29); yatraṭṭhitam.
3. nappasaheyya: na pasaheyya; na ppasaheyya (28); nappasaheyya.
4. pabbatamuddhaniṭṭhito: pabbatamuddhani ṭhito; pabbatamuddhani ṭṭhito (29); pabbatamuddhaniṭṭhito.
5. cattāriṭṭhānāni: cattāri ṭhānāni; cattāri ṭṭhānāni (29); cattāriṭṭhānāni.

Why say ‘in some places’? To prevent the operation of this rule in the following: Idha cetaso daḷham gaṇhāti thāmasā.

Counter examples.

1. idha cetaso. Here there is no doubling of the ‘c’ of cetaso after the vowel ‘a’ of idha.
2. cetaso daḷham. There is no doubling of the ‘d’ of daḷham after the vowel ‘o’ of cetaso.

Iti sandhi-kappe tatiyo kaṇḍo
Thus ends the third section of the chapter on sandhi

CATUTTHA-KAṆḌA

Fourth Section

30. 58. Aṃ byañjane niggahitaṃ (153).

Niggahitaṃ kho byañjane pare aṃ iti hoti.

Evam vutte (Vin. i, 7), taṃ sādhu ti paṭissuṇitvā (DhA. i, 30).

When a consonant follows, there is the *niggahita* 'm'.

*According to this sutta the *niggahita* 'm' remain unchanged when followed by a consonant.

Examples.

1. evaṃvutte: evaṃ vutte (30).
2. taṃsādhūti: taṃ sādhu ti (30).

31. 49. Vaggantaṃ vā vagge (138-9).

Vaggabhūte byañjane pare niggahitaṃ kho vaggantaṃ vā pappoti.

Tan niccutaṃ, dhammaṃ care sucariṃ (Khu. i, 39), cirappavāsīṃ purisaṃ (Khu. i, 45). Santan tassa manāṃ hoti (Khu. i, 27), taṃ kāruṇikaṃ, evaṃ kho bhikkhave sikkhitabbaṃ.

Vāggaṇaṇa niggahitaṃ kho lakārādeso hoti. Puggalaṃ¹⁴.

Vā ti kasmā? Na taṃ kammaṃ kataṃ sādhu (Khu. i, 23).

When a grouped consonant follows, the (previous) *niggahita* optionally becomes the last letter of the group.

Examples.

1. tanniccutaṃ: taṃ niccutaṃ; tan niccutaṃ (31); tanniccutaṃ.
2. dhammañcare: dhammaṃ care; dhammañ care (31); dhammañcare.
3. cirappavāsīṃ: ciraṃ pavāsīṃ; ciraṃ pavāsīṃ (31); cirap pavāsīṃ (35); cirappavāsīṃ.
4. santantassa: santaṃ tassa; santan tassa (31); santantassa.
5. taṃkāruṇikaṃ: taṃ kāruṇikaṃ; kaṃ kāruṇikaṃ (31); taṃkāruṇikaṃ.
6. evaṃkho: evaṃ kho; evaṃ kho (31); evaṃkho.

By taking 'optionally' there is substitution of the *niggahita* for 'l'. Example, puggalaṃ: puggaṃ aṃ; puggalaṃ. (check)

Why say 'optionally'? To prevent the operation of this rule in the following: Na taṃ kammaṃ kataṃ sādhu.

Counter example.

1. taṃ kammaṃ. Here there is no substitution of 'm' for 'n'.

32. 50. E-he ñaṃ (140).

Ekāra-hakāre pare niggahitaṃ kho ñakāraṃ pappoti vā.

Paccattaṃ ñeva parinibbāyissāmi (M. i, 318), taṃ ñev' ettha paṭipucchissāmi (D. i, 57), evaṃ hi vo bhikkhave sikkhitabbaṃ (M. i, 171). Taṃ hi tassa musā hoti (Khu. i, 396).

Vā ti kasmā? Evam etaṃ abhiññāya (Khu. i, 447), evaṃ hoti subhāsitaṃ.

When the letters 'e' and 'h' follow, the *niggahita* optionally becomes 'ñ'.

Examples.

1. paccattaññeva: paccattaṃ eva; paccatañ eva (32); paccataññ eva (320); paccattaññeva.
2. taññevettha: taṃ ev' ettha; tañ ev' ettha (32); taññ ev' ettha (32); taññevettha.
3. evañhi: evaṃ hi; evañ hi (32); evañhi.
4. tañhi: taṃ hi; tañ hi (32); tañhi.

Why say 'optionally'? To prevent the operation of this rule in the following: Evam etaṃ abhiññāya, evaṃ hoti subhāsitaṃ.

* The particle 'vā' in this sutta is used as a fixed alternative (vavatthitavibhāsa). The change of 'm' to 'ñ' applies only when it is followed by 'eva' and 'hi'.

¹⁴ Pulliṅgaṃ? Rū. 49; Sad. 139; Mo. iii, 56; Bā. 41. Suttasu passitabbaṃ.

Counter examples.

1. evaṃ etaṃ: evaṃ etaṃ. Here the 'm' of evaṃ is not followed by 'eva'.
2. evaṃ hoti. Here the 'm' is not followed by 'hi'.

33. 51. Sa ye ca (141).

Niggahitaṃ kho yakāre pare saha yakārena ñakāraṃ pappoti vā.

Saññogo, saññuttaṃ.

Vā ti kasmā? Saṃyogo, saṃyuttaṃ.

When the letter 'y' follows, the *niggahita* together with the letter 'y' optionally becomes 'ñ'.

Examples.

1. saññogo: saṃ yogo; sañ ñogo (33); saññogo.
2. saññuttaṃ: saṃ yuttaṃ; sañ ñuttaṃ (33); saññuttaṃ.

Why say 'optionally'? To prevent the operation of this rule in the following: Saṃyogo, saṃyuttaṃ.

Counter examples.

1. saṃyogo.
2. saṃyuttaṃ.

34. 52. Ma-dā sare (142-5).

Niggahitassa kho sare pare makāra-dakārādesā honti vā.

Tam ahaṃ brūmi brāhmaṇaṃ (Khu. i, 68), etad avoca satthā (S. i, 222).

Vā ti kasmā? Akkocchi maṃ avadhi maṃ (Khu. i, 13), ajini maṃ ahāsi me (Khu. i, 13).

When a vowel follows, optionally there is substitution of the *niggahita* for the letters 'm' and 'd'.

Examples.

1. tamahaṃ: taṃ ahaṃ; tam ahaṃ (34); tamahaṃ.
2. etadavoca: etaṃ avoca; etad avoca (34); etadavoca.

Why say 'optionally'? To prevent the operation of this rule in the following: Akkocchi maṃ avadhi maṃ, ajini maṃ ahāsi me.

Counter examples.

1. maṃ avadhi.
2. maṃ ahāsi.

35. 34. Ya-va-ma-da-na-ta-ra-lā c' āgamā (56).

Sare pare yakāro vakāro makāro dakāro nakāro takāro rakāro lakāro ime āgamā honti vā.

Na-y-imassa vijjā (Khu. v, 74), yatha-y-idaṃ cittaṃ (A. i, 4). Migī bhantā-v-udikkhati (Khu. vi, 40), sittā te lahu-m-essati (Khu. i, 66), asittā te garu-m-essati. Asso bhadro kasā-m-iva (Khu. i, 34), samma-d-aññā vimuttānaṃ (Khu. i, 21). Manasā-d-aññā vimuttānaṃ, atta-d-attham abhiññāya (Khu. i, 38). Ciraṃ-n-āyati, ito-n-āyati. Yasmā-t-īha bhikkhave, tasmā-t-īha bhikkhave (S. i, 267), ajja-t-agge (D. i, 80) pāṇupetaṃ. Sabbhi-r-eva samāsetha (S. i, 16), āragge-r-iva sāsapo (Khu. i, 71), sāsapo-r-iva āraggā¹⁵ (Khu. i, 71). Cha-l-abhiññā (Khu. iv, 322), sa-l-āyatanāṃ (Vin. iii, 1).

Vā ti kasmā? Evaṃ mahiddhiyā esā, akkocchi maṃ, avadhi maṃ (Khu. i, 13), ajini maṃ ahāsi me (Khu. i, 13), ajeyyo anugāmiko (Khu. i, 10).

Caggahaṇena idh' eva makārassa pakāro hoti. Cirappavāsīm purisaṃ (Khu. i, 45).

Kakārassa ca dakāro hoti. Sadatthapasuto siyā (Khu. i, 38).

Dakārassa ca takāro hoti. Sugato (Vin. i, 1).

¹⁵ Āragge (K).

When a vowel follows, optionally there are these insertions: ‘y’, ‘v’, ‘m’, ‘d’, ‘n’, ‘t’, ‘r’, and ‘l’.

Examples.

1. na-y-imassa.
2. yatha-y-idam̐.
3. bhantā-v-udikkhati.
4. lahu-m-essati.
5. garum-m-essati.
6. kasā-m-iva.
7. samma-d-aññā.
8. manasā-d-aññā.
9. atta-d-attham̐.
10. ciram̐-n-āyati.
11. ito-n-āyati.
12. yasmā-t-iha.
13. tasmā-t-iha.
14. ajja-t-agge.
15. sabbhi-r-eva.
16. āragge-r-iva.
17. sāsapo-r-iva.
18. cha-l-abhiññā.
19. sa-l-āyatanam̐.

Why say ‘optionally’? To prevent the operation of this rule in the following: Evaṃ mahiddhiyā esā, akkocchi maṃ, avadhi maṃ, ajini maṃ ahāsi me, ajeyyo anugāmiko.

Counter examples.

1. mahiddhiyā esā.
2. akkocchi maṃ, avadhi maṃ, ajini maṃ ahāsi me.¹⁶
3. ajeyyo anugāmiko.

By taking ‘ca’ here there are the following substitutions: ‘m’ for ‘p’, ‘k’ for ‘d’ and ‘d’ for ‘t’.

Example.

1. cirappavāsīm: ciram̐ pavāsīm; ciram pavāsīm (31); cirap pavāsīm (35); cirappavāsīm.
2. sadatthapasuto: saka atthapasuto; sak a atthapasuto (10); sak atthapasuto (12); sad atthapasuto (35); sadatthapasuto (11).
3. sugato: sugado; sugato (35).

36. 47. Kvaci o byañjane (130).

Byañjane pare kvaci okārāgamo hoti.

Atippago (A. iii, 424) kho tāva Sāvatthiyam̐ piṇḍāya caritum̐. Parosahassam̐ (S. i, 194).

Kvaci ti kasmā? Etha passath' imam̐ lokam̐ (Khu. i, 39), andhībhūto ayam̐ loko (Khu. i, 39).

When a consonant follows, sometimes there is the insertion of the letter ‘o’.

Examples.

1. atippagokho: atippa kho; atippa g kho (by ‘ca’ of sutta 35); atippa go kho (36); atippagokho.
2. parosahassam̐: para sahasam̐; par a sahasam̐ (10); par sahasam̐ (12); par o sahasam̐ (36); parosahassam̐.

Why say ‘sometimes’? To prevent the operation of this rule in the following: Etha passath' imam̐ lokam̐, andhībhūto ayam̐ loko.

Counter examples.

1. etha passath' imam̐ lokam̐.
2. andhībhūto ayam̐ loko.¹⁷

¹⁶ Example needed. UN

37. 57. Niggahitañ ca (146).

Niggahitañ c' āgamo hoti sare vā byañjane vā pare kvaci.

Cakkhum udapādi (Vin. iii, 15), avamsiro (Khu. v, 230), yāvañ c' idha bhikkhave purimañ jātim sarāmi, aṇumthūlāni sabbaso (Khu. i, 54), manopubbaṅgamā dhammā (Khu. i, 13).

Kvacī ti kasmā? Idh' eva nañ pasam̐ santi, pecca sagge pamodati (Khu. vi, 82; Añ. i, 311); na hi etehi yānehi, gaccheyya agatañ disaṃ (Khu. i, 59).

Caggahaṇena visaddassa ca pakāro hoti. Pacessati, vicessati vā (Khu. i, 19).

When a vowel or a consonant follows, sometimes there is the insertion of the *niggahita*.

Examples.

1. cakkhum udapādi: cakkhu udapādi; cakkhu ṃ udapādi (37); cakkhum udapādi.
2. avamsiro: ava siro; ava ṃ siro (37); avamsiro.
3. yāvañcidha: yāva ca idha; yāva c a idha (10); yāva c idha (12); yāva ṃ c idha (37); yāva ñ c idha (31); yāvañcidha (11).
4. aṇumthūlāni: aṇu thūlāni; aṇu ṃ thūlāni (37); aṇumthūlāni.
5. manopubbaṅgamā: manopubba gamā; manopubba ṃ gamā (37); manopubba ṇ gamā (31); manopubbaṅgamā.

Why say 'sometimes'? To prevent the operation of this rule in the following: Idh' eva nañ pasam̐santi, pecca sagge pamodati; na hi etehi yānehi, gaccheyya agatañ disaṃ.

Counter examples.

Please explain which are the counter examples?

By taking 'ca' there is also 'pa' of 'vi'. Pacessati, vicessati vā.

38. 53. Kvaci lopaṃ (147).

Niggahitaṃ kho sare pare kvaci lopaṃ pappoti.

Tāsāhaṃ santike (Vin. ii, 303), vidūn aggam iti.

Kvacī ti kasmā? Aham eva nūna bālo etam atthaṃ viditvāna (Vin. iii, 2).

When a vowel follows, sometimes the *niggahita* comes to elision.

Examples.

1. tāsāhaṃ: tāsam̐ aham̐; tāsā aham̐ (38); tās a aham̐ (10); tās aham̐ (12); tās āham̐ (15); tāsāham̐ (11).
2. vidūnaggamiti: vidūnaṃ aggam̐ iti; vidūna aggam̐ iti (38); vidūn a aggam̐ iti (10); vidūn aggam̐ iti (12); vidūn aggam̐ iti (34); vidūnaggamiti (11).

Why say 'sometimes'? To prevent the operation of this rule in the following: Aham eva nūna bālo etam atthaṃ viditvāna.

Counter examples.

1. aham eva.
2. etam attthaṃ.

39. 54. Byañjane ca (147).

Niggahitaṃ kho byañjane pare kvaci lopaṃ pappoti.

Ariyasaccāna' dassanaṃ (Khu. i, 4), etaṃ buddhāna' sāsanaṃ (Khu. i, 41).

Kvacī ti kasmā? Etaṃ maṅgalam uttamaṃ (Khu. i, 3), taṃ vo vadāmi bhaddante (Khu. v, 168).

When a consonant follows, sometimes the *niggahita* comes to elision.

Examples.

1. ariyasaccānadassanaṃ: ariyasaccānaṃ dassanaṃ; ariyasaccāna dassanaṃ (39); ariyasaccānadassanaṃ.
2. buddhānasāsaṇaṃ: buddhānaṃ sāsaṇaṃ; buddhāna sāsaṇaṃ (39); buddhānasāsaṇaṃ.

Why say ‘sometimes’? To prevent the operation of this rule in the following: Etaṃ maṅgalaṃ uttamaṃ, taṃ vo vadāmi bhaddante.

Counter examples.

1. etaṃ maṅgalaṃ.
2. taṃ vo.

40. 55. Paro vā saro (148).

Niggahitaṃhā paro saro lopaṃ pappoti vā.

Bhāsitaṃ abhinandun ti (D. i, 43); uttattaṃ 'va, yathābījaṃ 'va, yathādhaññaṃ 'va.

Vā ti kasmā? Aham eva nūna bālo, etad ahosi (Vin. i, 13).

The vowel after the *niggahita* optionally comes to elision.

Examples.

1. abhinanduntī: abhinandunṃ iti; abhinandunṃ ti (40); abhinandun ti (31); abhinanduntī.
2. uttattaṃva: uttattaṃ iva; uttattaṃ va (40); uttattaṃva.
3. yathābījaṃva: yathābījaṃ iva; yathābījaṃ va (40); yathābījaṃva.
4. yathādhaññaṃva: yathādhaññaṃ iva; yathādhaññaṃ va (40); yathādhaññaṃva.

Why say ‘optionally’? To prevent the operation of this rule in the following: Aham eva nūna bālo, etad ahosi.

Counter examples.

1. ahameva: ahaṃ eva.
2. etadahosi. etaṃ ahosi; etad ahosi.

41. 56. Byañjano ca visañño (135-6, 149).

Niggahitaṃhā parasmaṃ sare lutte yadi byañjano sasañño visañño hoti.

Evam 'sa te āsavā (M. i, 13), pupphaṃ 'sā uppajji (Vin. i, 21).

Lutte ti kasmā? Evam assa (Vin. i, 265) vidhūn' aggamaṃ iti.

Caggahaṇena tiṇṇaṃ byañjanaṇaṃ antare ye sarūpā, tesam pi lopaṃ hoti. Agyāgāraṃ (Vin. ii, 145); paṭisanthāravutty assa (Khu. i, 67).

When the vowel that follows the *niggahita* is elided, if the syllable has a conjunct consonant, it becomes single consonant. (check)

Examples.

1. evaṃsa: evaṃ assa; evaṃ ssa (40); evaṃ sa (41); evaṃsa.
2. pupphaṃsā: pupphaṃ assā; pupphaṃ ssā (40); pupphaṃ sā (41); pupphaṃsā.

Why say ‘elided’? To prevent the operation of this rule in the following: Evam assa vidhūn' aggamaṃ iti.

Counter examples.

1. evamassa: evaṃ assa. Here there is no elision of the vowel that follows the *niggahita*.
2. vidhūnaggamaṃ: vidhūnaṃ aggamaṃ. Since there is no elision of the ‘a’ of aggamaṃ, the conjunct consonant ‘gg’ does not become single consonant.

By taking ‘ca’, when there are three consonants, there is also elision of those consonants that are similar.

Examples.

1. agyāgāraṃ: aggi āgāraṃ; aggy āgāraṃ (21); agy āgāraṃ (41); agyāgāraṃ.
2. paṭisanthāravuttyassa: paṭisanthāravutti assa; paṭisanthāravutty assa (21); paṭisanthāravutty assa (41); paṭisanthāravuttyassa.

Iti sandhi-kappe catuttho kaṇḍo
Thus ends the fourth section of the chapter on sandhi

PAÑCAMA-KAṆḌA

Fifth Section

42. 32. Go sare puthass' āgamo kvaci (53).

Putha icc' etassa ante sare pare kvaci **gakārāgamo** hoti.

Puthag eva.

At the end of 'putha', when a vowel follows, sometimes there is the insertion of the letter 'g'.

Examples.

1. puthageva: putha eva; putha g eva (42); puthageva.

43. 33. Pāssa c' anto rasso (54).

Pā icc' etassa ante sare pare kvaci **gakārāgamo** hoti, anto ca saro rasso hoti.

Pag eva (Khu. v, 111) vutyassa.

Kvacī ti kasmā? Pā eva (Vin. iv, 476) vutyassa.

At the end of 'pā', when a vowel follows, sometimes there is the insertion of the letter 'g', and the end vowel becomes short.

Examples.

1. pageva: pā eva; pā g eva (43); pa g eva (43); pageva.

Why say 'sometimes'? To prevent the operation of this rule in the following: Pā eva vutyassa.

44. 24. Abbho abhi (57).

Abhi icc' etassa sare pare **abbhādeso** hoti.

Abbhudīritam, abbhuggacchati (M. i, 177).

'Abhi', when a vowel follows, is substituted for 'abbh'.

Examples.

1. abbhudīritam: abhi udīritam; abbh udīritam (44); abbhudīritam.
2. abbhuggacchati: abhi uggacchati; abbh uggacchati (44); abbhuggacchati.

45. 25. Ajjho adhi (58).

Adhi icc' etassa sare pare **ajjhādeso** hoti.

Ajjhokāse (Vin. ii, 58), ajjhāgamā.

'Adhi', when a vowel follows, is substituted for 'ajjh'.

Examples.

1. ajjhokāse: adhi okāse; ajjh okāse (45); ajjhokāse.
2. ajjhāgamā: adhi āgamā; ajjh āgamā (45); ajjhāgamā.

46. 26. Te na vā ivaṇṇe (59).

Te ca kho **abhi adhi** icc' ete ivaṇṇe pare **abbho ajjho** iti vuttarūpā na honti vā.

Abhicchitam, adhīritam.

Vā ti kasmā? Abbhīritam, ajjhiṇamutto.

When the letters 'i' and 'ī' follow 'abhi' and 'adhi', optionally there is no substitution for the said forms: 'abbh' and 'ajjh'.

Examples.

1. abhicchitam: abhi icchitam; abhicchitam.
2. adhīritam. adhi īritam; adhīritam.

Why say 'optionally'? To allow the operation of this rule in the following: Abbhīritam, ajjhiṇamutto.

Counter examples.

1. abbhīritam: abhi īritam; abbh īritam (44); abbhīritam.
2. ajjhīnamutto: adhi iṇa mutto; ajjh iṇa mutto (44); ajjhīnamutto.

47. 23. Atissa c' antassa (60).

Ati icc' etassa antabhūtaṣṣa tiṣaddassa iṇaṇṇe pare "sabbo cam ti" ti vuttarūpaṁ na hoti.

Atīsiṇaṇṇo, atīritam.

Ivaṇṇe ti kasmā? Accantam (VinA. i, 1).

When the letters 'i' and 'ī' follow, the said form (sutta 19) "sabbo cam ti" does not apply to the end syllable 'ti' of 'ati'.

Examples.

1. atīsiṇaṇṇo: ati isi ṇaṇṇo; at i isi ṇaṇṇo (10); at īsi ṇaṇṇo (12); at īsi ṇaṇṇo (15); atīsiṇaṇṇo (11).
2. atīritam: ati īritam; atīritam.

Why say 'letters 'i' and 'ī'? To allow the operation of this rule in the following: accantam.

Counter examples.

1. accantam: ati antam; a ti antam (10); a c antam (19); a cc antam (28); accantam (11).

48. 43. Kvaci paṭi patissa (137).

Pati icc' etassa sare vā byañjane vā pare kvaci paṭi-ādeso hoti.

Paṭaggi (Vin. iv, 279) dātabbo, paṭihaññati (Vin. iv, 292).

Kvacī ti kasmā? Paccantimesu janapadesu (Vin. iii, 287), patilīyati (A. ii, 434), patirūpadesavāso ca (Khu. i, 4).

When a consonant or a vowel follows, sometimes there is the substitution of 'pati' for 'paṭi'.

Examples.

1. paṭaggi: pati aggi; pat i aggi (10); pat āggi (12); paṭ āggi (48); paṭaggi (11).
2. paṭihaññati: pati haññati; paṭi haññati (48); paṭihaññati.

Why say 'sometimes'? To prevent the operation of this rule in the following: Paccantimesu janapadesu, patilīyati, patirūpadesavāso ca.

Counter examples.

1. paccantimesu: pati antimesu; pa ti antimesu (10); pa c antimesu (19); pa cc antimesu (28); paccantimesu (11).
2. patilīyati. pati līyati. No substitution.
3. patirūpadesavāso. pati rūpadesavāso. No substitution.

49. 44. Puthass' u byañjane (129).

Putha icc' etassa anto saro byañjane pare ukāro hoti.

Puthujjano (D. i, 3), puthubhūtam (D. ii, 89).

Antaggahaṇena aputhass' āpi sare pare antassa ukāro hoti. Manuññaṁ (Khu. ii, 119).

When a consonant follows, the end vowel of 'putha' becomes 'u'.

Examples.

1. puthujjano: putha jano; puth a jano (10); puth u jano (49); puth u jjano (28); puthujjano (11).
2. puthubhūtam: putha bhūtam; puth a bhūtam (10); puth u bhūtam (49); puthubhūtam (11).

By taking 'anta', when a vowel follows, there is also the substitution of the end vowel of words other than 'putha' for the letter 'u'.

Examples.

1. manuññaṁ: mano aññaṁ; man o aññaṁ (10); man u aññaṁ (49); man u ññaṁ (13); manuññaṁ (11).

50. 45. O avassa (126).

Ava icc' etassa byañjane pare kvaci okāro hoti.

Andhakārena onaddhā (Khu. i, 35).

Kvacī ti kasmā? Avasussatu me sarīre maṃsalohitaṃ (M. ii, 146).

When a consonant follows, sometimes there is the substitution of ‘ava’ for ‘o’.

Examples.

1. onaddhā: ava naddhā; o naddhā (50); onaddhā.

Why say ‘sometimes’? To prevent the operation of this rule in the following: Avasussatu me sarīre maṃsalohitaṃ.

Counter examples.

1. avasussatu. Here there is no substitution of ‘ava’ for ‘o’.

51. 59. Anupadiṭṭhānaṃ vuttayogato (150, 154).

Anupadiṭṭhānaṃ upasagganipātānaṃ sarasandhīhi¹⁸ byañjanasandhīhi vuttasandhīhi ca yathāyogaṃ yojetabbam.

Pāpanaṃ (AbhiA. ii, 466), parāyaṇaṃ (Khu. i, 335), upāyanaṃ, upāhanaṃ (Vin. iii, 272), nyāyogo, nirupadhi (Khu. i, 148), anubodho (AbhiA. i, 296), duvūpasantaṃ, suvūpasantaṃ, dvālayo, svālayo, durākhyātaṃ, svākhyāto, udīritaṃ (Khu. i, 131), samuddiṭṭhaṃ, viyaggaṃ, vijjhaggaṃ, byaggaṃ, avayāgamaṇaṃ, anveta (Khu. i, 13), anupaghāto (Khu. i, 41), anacchariyaṃ (Vin. iv, 39), pariyesanā (A. i, 570), parāmāso (Abhi. i, 93). Evaṃ **sare** ca honti.

Pariggaho (D. ii, 50), paggaho (Khu. ix, 291), pakkamo, parakkamo (Abhi. i, 92), nikkamo (Abhi. i, 93), nikkasāvo, nillayanaṃ, dullayanaṃ, dubbhikkhaṃ (Vin. i, 8), dubbuttaṃ, sandiṭṭhaṃ (Vin. i, 112), duggaho, viggaho (D. i, 223), niggato (SuttanipātaA. ii, 208), abhikkamo (M. iii, 302), paṭikkamo (Khu. vi, 171). Evaṃ **byañjane** ca. Sesā sabbe yojetabbā.

Those words with prefixes and particles, whose formations have not been shown, should be formed according to usage by the vowel-sandhi, consonant-sandhi or verse-sandhi according to usage. (check)

Examples. When a vowel follows.

1. pāpanaṃ: pa āpanaṃ; p a āpanaṃ (10); p āpanaṃ (12); pāpanaṃ (11).
2. parāyaṇaṃ: parā ayaṇaṃ; par ā ayaṇaṃ (10); par ayaṇaṃ (12); par āyaṇaṃ (15); parāyaṇaṃ (11).¹⁹
3. upāyanaṃ: upa ayanāṃ; up a ayanāṃ (10); up ayanāṃ (12); up āyanāṃ (15); upāyanaṃ (11).
4. upāhanaṃ: upa āhanaṃ; up a āhanaṃ (10); up āhanaṃ (12); upāhanaṃ (11).
5. nyāyogo: ni āyogo; ny āyogo (21); nyāyogo.
6. nirupadhi: ni upadhi; ni r upadhi (35); nirupadhi.
7. anubodho: anu bodho (23).
8. duvūpasantaṃ: du upasantaṃ; du v upasantaṃ (35); du v ūpasantaṃ (25); duvūpasantaṃ.
9. suvūpasantaṃ: su upasantaṃ; su v upasantaṃ (35); su v ūpasantaṃ (25); suvūpasantaṃ.
10. dvālayo: du ālayo; dv ālayo (18); dvālayo.
11. svālayo: su ālayo; sv ālayo (18); svālayo.
12. durākhyātaṃ: du ākhyātaṃ; du r ākhyātaṃ (35); durākhyātaṃ.
13. svākhyāto: su ākhyāto; sv ākhyāto (18); svākhyāto.
14. udīritaṃ: u īritaṃ; u r īritaṃ (35); udīritaṃ.
15. samuddiṭṭhaṃ: saṃ uddiṭṭhaṃ; sam uddiṭṭhaṃ (34); samuddiṭṭhaṃ.
16. viyaggaṃ: vi aggaṃ; vi y aggaṃ (35); viyaggaṃ.
17. vijjhaggaṃ: vi adhi aggaṃ; vi ajjh aggaṃ (42); vijjhaggaṃ.
18. byaggaṃ = viyaggaṃ.
19. avayāgamaṇaṃ: ava āgamaṇaṃ; ava y āgamaṇaṃ (35); avayāgamaṇaṃ.
20. anveta: anu eti; anv eti (18); anveta.
21. anupaghāto: na upaghāto; an upaghāto (334); anupaghāto.
22. anacchariyaṃ: na acchariyaṃ; an acchariyaṃ (334); anacchariyaṃ.
23. pariyesanā: pari esanā; pari y esanā (35); pariyesanā.

¹⁸ Vutthehi sarasandhīhi (K).

¹⁹ Bhante, please check the formation of this and the following examples. UN

24. parāmāso: pari²⁰ āmāso; par i āmāso (10); par āmāso (12); parāmāso (11).

When a consonant follows.

1. pariggaho: pari gaho; pari ggaho (28); pariggaho.
2. paggaho: pa gaho; pa ggaho (28); paggaho.
3. pakkamo: pa kamo; pa kkamo (28); pakkamo.
4. parakkamo: para kamo; para kkamo (28); parakkamo.
5. nikkamo: ni kamo; ni kkamo (28); nikkamo.
6. nikkasāvo: ni kasāvo; ni kkasāvo (28); nikkasāvo.
7. nillayanam: ni layanam; ni llayanam (28); nillayanam.
8. dullayanam: du layanam; du llayanam (28); dullayanam.
9. dubbhikkham: du bhikkham; du bbhikkham (29); dubbhikkham.
10. dubbuttam: du uttam; du v uttam (35); du vv uttam (28); du bb uttam (20); dubbuttam.
11. sandiṭṭham: sam diṭṭham; san diṭṭham (31); sandiṭṭham.
12. duggaho: du gaho; du ggaho (28); duggaho.
13. viggaho: vi gaho; vi ggaho (28); viggaho.
14. niggato: ni gato; ni ggato (28); niggato.
15. abhikkamo: abhi kamo; abhi kkamo (28); abhikkamo.
16. paṭikkamo: paṭi kamo; paṭi kkamo (28); paṭikkamo.

Iti sandhi-kappe pañcama kaṇḍo

Thus ends the fifth section of the chapter on sandhi

Sandhi-kappo niṭṭhito

End of the Sandhi Chapter

2-NĀMA-KAPPA

2-Noun Chapter

PAṬHAMA-KAṆḌA
FIRST SECTION

This chapter deals with formation of inflected nouns, pronouns, etc.

52. 60. Jinavacanayuttam hi.

"Jinavacanayuttam hi" icc' etam adhikārattham veditabham.

“Conforming to the Word of The Conqueror (Buddha)”. This should be understood for the sake of following, i.e., to apply to all the suttas backward and forward.

Note. This is an *adhikāra sutta*, an aphorism that has general application. It applies to all aphorisms in the book. Every thing that is mentioned in this book is in accordance with the word of the Buddha, or the language used by the Buddha.

53. 61. Liṅgañ ca nippajjate (192).

Yathā yatthā jinavacanayuttam hi liṅgam, tathā tathā idha liṅgañ ca nippajjate.

Tam yathā? Eso no satthā, brahmā, attā, sakhā, jānā.

Here the base should be established in such a way that it conforms to the Word of The Conqueror.

²⁰ Is is ‘pari’ or ‘para’?

As what? Eso no satthā, brahmā, attā, sakhā, rājā.

Note. The particle ‘ca’ in the sutta is used to include roots (*dhātu*); roots also should be established conforming to the Word of the Conqueror.

The real examples for this sutta are esa, amha, satthu, brahma, atta, sakha and rāja. Since it is impossible to show the words without the inflectional endings they are here shown as completed words, --base and inflectional endings.

54. 62. Tato ca vibhattiyo (202-3).

Tato jinavacanayuttehi līngehi vibhattiyo parā honti.

Inflectional endings (vibhattis) are placed after the bases that conform to the Word of The Conqueror.

Note. The particle ‘ca’ in the sutta indicates that inflectional endings are also used after the indeclinables which end with suffixes like ‘tave’, ‘tunā’, etc.

55. 63. Si yo, am̐ yo, nā hi, sa nam̐, smā hi, sa nam̐, smim̐ su (200).

Kā ca pana tāyo vibhattiyo? Si, yo iti paṭhamā; am̐, yo iti dutiyā; nā, hi iti tatiyā; sa, nam̐ iti catutthī; smā, hi iti pañcamī; sa, nam̐ iti chaṭṭhī; smim̐, su iti sattamī.

Vibhatti icc' anena kvattho? Amhassa mamaṁ savibhattissa se.

And which are those inflectional endings? **Si, yo** are the first (pair); **am̐, yo** are the second; **nā, hi** are the third; **sa, nam̐** are the fourth; **smā, hi** are the fifth; **sa, nam̐** are the sixth; **smim̐, su** are the seventh.

What is the use of saying ‘inflectional ending’? The use is in such suttas as Amhassa mamaṁ savibhattissa se, etc. **When ‘sa’ follows there is (substitution of) ‘amha’ together with the inflectional ending for ‘mamaṁ’. (§120).**

Note: The inflectional endings are divided into eight pairs, namely, Paṭhamā, Dutiyā, Tatiyā, Catutthī, Pañcamī, Chaṭṭhī, Sattamī and Aṭṭhamī. Aṭṭhamī is the name for the endings in vocative case, and in the order in declensions it is placed after the Paṭhamā. The first of each of the pairs are singular, and the second, plural. There is no dual number in Pāli.

56. 64. Tadanuparodhena.

Yathā yathā tesam̐ jinavacanānam̐ anuparodho²¹, tathā tathā idha līngaṁ ca nippajjate.

Here the base should be formed in such a way that it does not contradict the Word of the Conqueror.

Note: The particle ‘ca’ in the sutta indicates that verbs (ākhyāta) should also be formed in accordance with the Word of the Conqueror. The difference between this sutta and the sutta §53 is that by sutta §53 the base should be put down in accordance with Word of the Conqueror and by this sutta the completed form should be established in accordance with Word of the Conqueror. Example: By sutta §53 the base for the word ‘puriso’ (nominative singular) should be put down as ‘purisa’ and not puruṭa (as in Sanskrit); when the word is formed it should be ‘puriso’ and not ‘puruṭay’.

57. 71. Ālapane si ga-sañño (204).

²¹ Vuttaṁ ca vuttiyaṁ "yathā yathā tesam̐ jinavacanānam̐ anuparodho, tathā tathā idha līngaṁ ca nippajjate" ti (Nyāsa). "Yathā yathā tesam̐ jinavacanānam̐ uparodho na hoti, tathā tathā idha līgaṁ, **ca**sadden' ākhyātaṁ ca nippajjate" (Rū). Anuparodhena (Ka).

Ālapanatthe **si** gasañño hoti.

Bhoti ayye (Vin. ii, 280); bhoti kaññe; bhoti Kharādiye²².

Ālapane ti kimattham? Sā ayyā (Vin. ii, 307).

Sī ti kimattham? Bhotiyo ayyāyo (Vin. ii, 288).

Ga icc' anena kvattho? Ghat' e ca.

In the meaning of addressing 'si' has the name 'ga'.

Examples:

1. Bhoti ayye = Dear lady!
2. Bhoti kaññe = Dear girl!
3. Bhoti Kharādiye = Dear Kharādiyā!

Here both 'bhoti' and ayye, etc. are examples. When forming these words, the inflectional ending 'si' is to be employed; then by this sutta 'si' is given the name 'ga', and then follows the application of other suttas to complete the word.

What is the purpose of saying 'addressing'? To prevent the operation of this rule in other cases such as "sā ayyā". Here the case is not 'addressing', but nominative.

What is the purpose of saying 'si'? To prevent the operation of this rule in the example: "Bhotiyo ayyāyo". Here the inflectional ending is 'yo', not 'si'.

What is the purpose of saying 'ga'? For the use of name 'ga' in the sutta 'Ghat' e ca (§114). After 'gha' there is (substitution of 'ga') by 'e'. (see §114).

58. 29. Ivaṇṇ'-uvaṇṇā jha-lā (205).

Ivaṇṇ'-uvaṇṇā icc' ete **jha-lasaññā** honti yathāsankhayaṃ.

Isino, aggino, gahapatino, daṇḍino. Setuno, ketuno, bhikkhuno. Sayambhuno, abhibhuno.

Jha la icc' anena kvattho? Jha-lato sassa no vā.

The letters 'i' and 'ī', and 'u' and 'ū' are respectively named 'jha' and 'la'.

The examples are isino, etc. When forming the word 'isino', first the base has to be put down as 'isi', then the inflectional ending Chatṭhī 'sa' is employed; then the second 'i' of 'isi' is given the name 'jha' by this sutta. The same should be done with the nouns with the bases in 'ī, u, ū'.

What is the purpose of saying 'jha' and 'la'? For the use of name 'jha' and 'la' in the sutta 'Jha-lato sassa no vā' (§66).

59. 182. Te itthikhyā po (206).

²² Aṭṭhakkhuraṃ Kharādiye (Khu. v, 4).

Te ivañṇ' -uvañṇā yadā itthikhyā, tadā **pasaññā** honti.

Rattiyā, itthiyā, dhenuyā, vadhuyā.

Itthikhyā ti kimattham? Isinā, bhikkhunā.

Pa icc' anena kvattho? Pato yā.

These letters, 'i, ī' and 'u, ū', when they mean feminine gender, are named 'pa'.

In forming 'rattiyā', the base 'ratti' is put down first, and then the inflectional ending 'nā' is employed. Then by this sutta the 'i' of feminine 'ratti' is named 'pa'. And then comes the application of the suttas 'Pato yā', etc.

What is the purpose of saying 'itthikhyā'? In examples isinā, bhikkhunā, etc. there is no application of this sutta since they are masculine.

What is the purpose of saying 'pa'? For the use of name 'pa' in the sutta 'Pato yā' (§?), etc.

60. 177. Ā gho (207).

Ākāro yadā itthikhyo, tadā **ghasañño** hoti.

Saddhāya, kaññāya, vīṇāya, gaṇḍāya, disāya sālāya, mālāya, tulāya, dolāya, pabhāya, sobhāya²³, paññāya, karuṇāya, nāvāya, kapālikāya.

Ā ti kimattham? Rattiyā, itthiyā.

Itthikhyo ti kimattham? Satthārā desito ayaṃ dhammo.

Gha icc' anena kvattho? Ghato nādīnam.

The letter, 'ā', when it means feminine gender, is named 'gha'.

When forming 'saddhāya', etc. the base is put down as 'saddhā', etc. The inflectional ending 'nā' is employed; then the 'ā' of 'saddhā', etc. is named 'gha', and application of other suttas follows.

What is the purpose of saying 'ā'? There is no application of this sutta in rattiyā, itthiyā, etc. since the letter is 'i or ī' and not 'ā'.

What is the purpose of saying 'itthikhyo'? In the examples 'Satthārā desito ayaṃ dhammo', etc. there is no application of this sutta, since the word is in the masculine.

What is the purpose of saying 'gha'? For use of name 'gha' in suttas 'Ghato nādīnam', etc.

61. 86. Sāgamo se (208).

²³ Sotāya (K).

Sakārāgamo hoti **se** vibhattimhi.

Purisassa, aggissa, isisssa, daṇḍissa, bhikkhussa, sayambhussa, abhibhussa.

Se ti kimatthaṃ? Purisasmim̐.

When 'sa' follows, there is insertion of 's'.

Purisassa: purisa + sa. By this sutta 's' is inserted after the base.

The rest are to be understood similarly.

What is the purpose of saying 'se'? There is no application of this sutta in the example 'purisasmim̐', since there is no 'sa'.

62. 206. Saṃ-sāsv ekavacanesu ca (209).

Saṃ-sāsu ekavacanesu vibhattādesesu **sakārāgamo** hoti.

Etissaṃ, etissā; imissaṃ, imissā; tissaṃ, tissā; tassaṃ, tassā; yassaṃ, yassā; amussaṃ, amussā.

Saṃ-sāsvī ti kimatthaṃ? Agginā, pāṇinā.

Ekavacanesvī ti kimatthaṃ? Tāsaṃ, sabbāsaṃ.

Vibhattādesesvī ti kimatthaṃ? Manasā, vacasā, thāmasā.

There is the insertion of "s" when there is the substitution of inflections "saṃ" and "sa".

Examples. Etissaṃ = etā + smim̐ ("ā" of "etā" is changed to "i"; "smim̐" is changed to "saṃ" and "s" is inserted). Meaning "in that (feminine)".

Etissā = etā + sa ("ā" of "etā" is changed to "i"; "sa" is changed to "sā" and "s" is inserted).

Why it is said "saṃ-sāsu"? To prevent the insertion of "s" because there is no "saṃ" or "sā" such as in the words "agginā" and "pāṇinā".

Why it is said "ekavacanesu"? Because it is not singular such as in "tāsaṃ" and "sabbāsaṃ".

Why it is said "vibhattādesesu"? To prevent the insertion of "s" when there is no substitution of inflection such as in "manasā", "vacasā" and "thāmasā".

63. 217. Et'-imāsam i (210).

Etā-imā icc' etesam anto saro ikāro hoti **saṃ-sāsu** ekavacanesu vibhattādesesu.

Etissaṃ, etissā; imissaṃ, imissā.

Saṃ-sāsvī ti kimatthaṃ? Etāya, imāya.

Ekavacanesvī ti kimatthaṃ? Etāsaṃ, imāsaṃ.

The end of "etā" and "imā" are changed to "i" when there is substitution of the inflections "saṃ" and "sā".

Examples. The same as the previous sutta.

Why it is said "saṃ-sāsu"? To prevent the change into "i" when there is no "saṃ" or "sā" such as in "etāya" and "imāya".

Why it is said "ekavacanesu"? To prevent the change into "i" when it is not singular such as in "etāsaṃ" and "imāsaṃ".

64. 216. Tassā vā (211, 366-7).

Tassā itthiyaṃ vattamānassa antassa ākāraṃsa ikāro hoti vā **saṃ-sāsu** ekavacanesu vibhattādesesu.

Tissaṃ, tissā; tassam, tassā.

Optionally there is change to "i" of the "ā", which is the last letter, in the feminine, of "tā", when there is substitution of the inflections "saṃ" and "sā" in the singular.

Examples. Tissaṃ = tā + smiṃ ("smiṃ" is changed to "saṃ"; "ā" of "tā" is changed to "i" and there is insertion of "s").

Tissā = tā + sa ("sa" is changed to "sā"; "ā" of "tā" is changed to "i" and there is insertion of "s").

65. 215. Tato sassa ssāya (212).

Tato **tā-etā-imāto** sassa vibhattissa **ssāyā**deso hoti vā.

Tissāya, etissāya, imissāya.

Vā ti kimattham? Tissā, etissā, imissā.

Optionally, after "tā", "etā" and "imā", the inflection "sa" is changed to "ssāya".

Examples. Tissāya = tā + sa ("sa" is changed to "ssāya"; "ā" of "tā" is changed to "i").

Why it is said "vā"? In "tissā", "etissā", and "imissā", etc., "sa" is changed to "ssāya".

66. 205. Gho rassam (213).

Gho rassam āpajjate **saṃ-sāsu** ekavacanesu vibhattādesesu.

Tassam, tassā; yassam, yassā; sabbassam, sabbassā.

Saṃ-sāsvī ti kimattham? Tāya, sabbāya.

Ekavacanesvī ti kimattham? Tāsam, sabbāsam.

"Gha" becomes short when there are the inflection substitutions "saṃ" and "sā".

Examples. Tassaṃ = tā + smiṃ ("smiṃ" is changed to "saṃ"; "s" is inserted; by Kac. 60 "ā" is named "gha"; "ā" of "tā" is shortened).

Why it is said "when 'saṃ' and 'sā' follows"? To prevent the operation of this rule in "tāya", "sabbāya", etc.

Why it is said "when 'ekavacana' follows"? To prevent the operation of this rule in "tāsaṃ", "sabbāsaṃ", etc.

67. 229. No ca dvādito naṃmhi (214).

Dvi icc' evamādito saṅkhyāto **na**kārāgamo hoti **na**ṃmhi vibhattimhi.

Dvinnam, tinnam, catunnam, pañcannam, channam, sattannam, aṭṭhannam, navannam, dasannam.

Dvādito ti kimattham? Sahassānam.

Naṃmhi ti kimattham? Dvīsu, tīsu.

Caggahaṇena ssaṃ c' āgamo hoti. Catassannam itthīnam; tissannam vedanānam.

After the numbers "dvi" and so on, there is insertion of "n" when the inflection "nam" follows.

Examples. Dvinnam = dvi + nam (by this sutta "n" is inserted).

Why it is said "after 'dvi' and so on"? To prevent the insertion of "n" in "sahassānam", etc.

Why it is said "'nam' follows"? To prevent the insertion of "n" in "dvīsu", "tīsu", etc.

By taking "ca" there is also the insertion of "ssaṃ". Examples: catassannam = catu + nam (by Kac. 404 "u" of catu is changed to "a"; by "ca" of this sutta there insertion of "ssaṃ").

68. 184. Amā pato smimsmānam vā (216).

Pa icc' etasmā **smiṃ smā** icc' etesaṃ **aṃ-ā**adesā honti vā yathāsaṅkhyam.

Matyam, matiyam, matyā (Khu. vi, 39), matiyā. Nikatyaṃ. Nikatiyam (Khu. vi, 39), nikatyā (Khu. v, 9), nikatiyā (PetavatthuA. 196). Vikatyaṃ, vikatiyam, vikatyā, vikatiyā. Viratyaṃ, viratiyam, viratyā, viratiyā. Ratyaṃ, ratiyam, ratyā (Khu. vi, 315), ratiyā. Puthabyam. Muthaviyam, puthabyā, puthaviyā. Pavatyaṃ, pavatyā, pavattiyam, pavattiyā.

Optionally after "pa", "smiṃ" and "smā" are change to "aṃ" and "ā" respectively.

Examples. Matyam = mati + smiṃ ("smiṃ" is changed to "aṃ"; "i" of "mati" is changed to "y").

Matyā = mati + smā ("smā" is changed to "ā"; "i" of "mati" is changed to "y").

69. 186. Ādito o ca (218).

Ādi icc' etasmā **smiṃ**vacanassa **aṃ-o-aṃ**ādesā honti vā.

Ādiṃ, ādo.

Vā ti kimatthaṃ? Ādisiṃ, ādimhi nāthaṃ namassitvāna.

Caggahaṇena aññasamā pi **smiṃ**vacanassa **ā-o-aṃ**ādesā honti (Sad. 209). Divā ca ratto ca haranti ye balim (Khu. i, 312). Bārāṇasiṃ ahu rājā (Khu. v, 380).

Optionally the inflection "smiṃ" after "ādi" is changed to "aṃ" and "o".

Examples. Ādiṃ = ādi + smiṃ ("smiṃ" is changed to "aṃ"; "i" of "ādi" is elided).

Ādo = ādi + smiṃ ("smiṃ" is changed to "o"; "i" of "ādi" is elided).

Why it is said "vā"? To prevent the changed of "smiṃ" into "aṃ" and "o" such as in "ādisiṃ", "ādimhi", etc.

By taking "ca" there is substitution of "smiṃ", after other words, into "ā", "o", and "aṃ". Examples: divā = divā + smiṃ ("smiṃ" is changed to "ā"; "ā" of "divā" is elided). Ratto = ratti + smiṃ ("smiṃ" is changed to "o"; "i" of "ratti" is elided). Bārāṇasiṃ = Bārāṇasī + smiṃ ("smiṃ" is changed to "aṃ"; "a" of "aṃ" is elided).

70. 30. Jha-lānam iy'-uvā sare va (220).

Jha la icc' tesam **iya uva** icc' ete ādesā honti vā sare pare yathāsaṅkyaṃ.

Tiyantaṃ pacchiyāgāre, aggiyāgāre, bhikkhuvāsane nisīdati, puthuvāsane nisīdati.

Sare ti kimatthaṃ? Timalaṃ, tiphalaṃ, ticatukkaṃ, tidaṇḍaṃ, tilokaṃ, tinayanaṃ, tipāsaṃ, tihaṃsaṃ, tibhavaṃ, tikhandhaṃ, tipīṭakaṃ, tivedanaṃ, catuddisaṃ, puthubhūtaṃ.

Vā ti kimatthaṃ? Pañcaḥ' aṅgehi (Vin. v, 343) tīhākārehi. Cakkh' āyatanam (Abhi. iii, 5).

Vā ti vikappanattaṃ? Ikārassa **ayā**deso hoti (Sad. 221). Vatthuttayaṃ.

Optionally there is substitution of "jha" and "la" by "iya" and "uva" respectively when a vowel follows.

Examples: Tiyantaṃ = ti + antaṃ ("i" of "ti" is named "jha"; "i" is changed to "iya"; "a" of "iya" is elided). Bhikkhuvāsane = bhikkhu + āsane ("u" of "bhikkhu" is named "la"; "u" is changed to "uva"; "a" of "uva" is elided).

Why it is said "when a vowel follows"? To prevent the operation of this rule when a vowel does not follow such as in "timalaṃ"...

Why it is said "optionally"? To prevent the operation of this rule in "pañcaḥ' aṅgehi"...

"Vā" is used in the meaning of "vikappana".²⁴ By that "vā" there is substitution of "aya" of "i". Example: vatthuttayaṃ = vatthutti + si (by "vā", "i" of "ti" is changed to "aya"; "si" is changed to "aṃ").

²⁴ English word needed. UN

71. 505. Ya-vakārā ca.

Jha-lānaṃ yakāra-vākārādesā honti sare pare yathāsaṅkhyāṃ.

Agyāgāraṃ (Vin. iii, 33); cakkh' āyatanāṃ (Abhi. iii, 5); svāgataṃ (Khu. v, 300); te mahāvīra.

Caggahaṇaṃ sampiṇḍanatthaṃ.

When a vowel follows there are substitutions of "jha" and "la" by "ya" and "va" respectively.

Examples: Agyāgāraṃ = aggi + āgāraṃ ("i" of "aggi" is named "jha"; "i" is changed to "ya"; "a" of "ya" is elided; "g" of "aggi" is also elided).

Svāgataṃ = su + āgataṃ ("u" is named "la"; "u" is changed to "va"; "a" of "va" is elided).

"Ca" is used in the meaning of adding.²⁵

72. 185. Pasañña ca (222).

Pasañña ca ivaṇṇassa vibhattādesa sare pare **yakārādeso** hoti.

Puthabyā; ratyā (Khu. vi, 315); matyā (Khu. vi, 39).

Sare ti kimatthaṃ? Puthaviyaṃ.

When a vowel follows there is substitution of "i" and "ī", which are named "pa", into "ya".

Examples: puthabyā = puthavī + smā ("ī" of "puthavī" is named "pa"; "smā" is changed to "ā" by Kac. 68; "ī" is changed to "ya"; "v" is changed to "b" by Kac. 20).

Why it is said "when a vowel follows"? To prevent the operation of this rule when a vowel does not follow such as in "puthaviyaṃ".

73. 174. Gāva se (224).

Go icc' etassa **okārassa āvādeso** hoti **se** vibhattimhi.

Gāvassa.

When the inflection "sa" follows "o" of "go" is changed to "āva".

Example: gāvassa = go + sa ("o" of "go" is changed to "āva"; "s" is inserted by Kac.)²⁶

74. 169. Yosu ca (224)

²⁵ Not only "jha" and "la" is changed to "iya" and "uva" by the previous sutta, but this sutta also there are "ya" and "va" substitutions. UN

²⁶ Sutta number needed.

Go icc' etessa **okārassa āvādeso** hoti **yo** icc' etesu paresu.

Gāvo gacchanti; gāvo passanti; gāvī gacchanti; gāvī passanti.

Caggahaṇaṃ kimatthaṃ? **Nā-smā-smiṃ-suvacanesu āvādeso** hoti.

Gāvena, gāvā, gāve, gāvesu.

When "yo" follows, "o" of "go" is changed to "āva".

Examples: gāvo = go + yo ("o" of "go" is changed to "āva"; "yo" is changed to "o" by the "tu" of Kac. 205; "a" is elided by Kac. 12).

Why it is said "by taking 'ca'"? By taking "ca" there are substitutions of "āva" when "nā", "smā", "smiṃ", and "su" follow. Examples: gāvena = go + nā ("o" of "go" is changed to "āva" by "ca" of this sutta; "nā" is changed to "ena" by Kac. 103; "a" is elided by Kac. 12). Gāva = go + smā ("o" of "go" is changed to "āva" by "ca" of this sutta; "smā" is changed to "ā" by Kac. 99; "a" is elided by Kac. 12). Gāve = go + smiṃ ("o" of "go" is changed to "āva" by "ca" of this sutta; "smiṃ" is changed to "e" by Kac. 108; "a" is elided by Kac. 12). Gāvesu = go + su ("o" of "go" is changed to "āva" by "ca" of this sutta; "a" is changed to "e" by Kac. 101).

75. 170. Av' amhi ca (224).

Go icc' etassa **okārassa āva ava** icc' ete ādesā honti **aṃmhi** vibhattimhi.

Gāvaṃ, gavaṃ.

Caggahaṇena sādisesesu pubbuttavacanesu go icc' etassa **okārassa avādeso** hoti.

Gavassa, gavo, gavena, gavā, gave, gavesu.

When the inflection "aṃ" follows, the "o" of "go" is changed to "āva" and "ava".

Examples: gāvaṃ and gavaṃ = go + aṃ ("o" of "go" is changed to "āva" and "ava"; "a" is elided by Kac. 12).

By taking "ca", before the remaining inflections beginning with "sa", that are mentioned in the previous (two) suttas, the "o" of "go" is changed to "ava". Examples: gavassa = go + sa (by "ca" of this sutta the "o" of "go" is changed to "ava"; "s" is inserted by Kac. 63).

76. 171. Āvass' u vā (226).

Āva icc' etassa **gāvādesassa antasarassa ukārādeso** hoti vā **aṃmhi** vibhattimhi.

Gāvum, gāvaṃ.

Āvasse ti kimatthaṃ? Gavaṃ.

Aṃmhi ti kimatthaṃ? Gāvo tiṭṭhanti.

Optionally when the inflection "aṃ" follows, the end vowel of "āva", that is the substitution of "go", is changed to "u".

Examples: gāvum = go + aṃ ("o" of "go" is changed to "āva" by Kac. 73; "a" of "āva" is changed to "u" by this sutta; "aṃ" is changed to "m" by Kac. 82).

Why it is said "of 'āva'"? To prevent the operation of this rule in "gavam", etc.

Why it is said "when 'aṃ' follows"? To prevent the operation of this rule when there is no "aṃ" such as in "gāvo..."

77. 175. Tato nam aṃ patimh' ālutte ca samāse (227-8).

Tato gosaddato **nam**vacanassa **aṃ**ādeso hoti, **go** icc' etassa **okārassa** **avā**deseso hoti **patimhi** pare alutte ca samāse.

Gavampati (S. iii, 382).

Alutte ti kimattham? Gopati.

Caggahanena asamāse pi **nam**vacanassa **aṃ**ādeso hoti, **go** icc' etassa **okārassa** **avā**deso hoti.

gavam.

When there is a compound where the inflection of the first member is not elided (alutta-samāsa) and when "pati" follows, after the word "go" there is substitution of "nam" to "aṃ" and there is substitution of the "o" of "go" into "ava".

Example: gavampati = gonam + pati ("nam" is changed to "aṃ" by this sutta; also by this sutta "o" of "go" is changed to "ava").

Why it is said "when there is a compound where the inflection of the first member is not elided (alutta-samāsa)"? To prevent the operation of this sutta when there is elision of the inflection such as in "gopati", etc.

By taking "ca", when there is no compound also, "nam" is changed to "aṃ" and "o" of "go" is changed to "ava". Example: gavam = go + nam ("nam" is changed to "aṃ"; "o" of "go" is changed to "ava").

78. 31. O sare ca (229).

Go icc' etassa **okārassa** **avā**deso hoti samāse ca sare pare.

Gavassakam, gavelakam, gavājinam.

Caggahanena uvaṇṇa icc' evam antānam liṅgānam **uva-ava-urā**desā honti **smim-yo** icc' etesu kvaci.

Bhuvi, pasavo, guravo, caturo (Khu. i, 293).

Sare ti kimattham? Godhano, govindho (D. ii, 186).

When there is a compound and a vowel follows, the "o" of "go" is changed to "ava".

Example: gavassakaṃ = go + assakaṃ ("o" of "go" is changed to "ava"; "a" of "ava" is elided by Kac. 12).

By taking "ca", optionally when "smiṃ" and "yo" follow, there are substitution of the stems ending in "u" and "ū" by "uva", "ava" and "ura". Examples: bhuvi = bhū + smiṃ ("ū" of "bhuvi" is changed to "uva"; by "tato" of Kac. 206 "smiṃ" is changed to "i"; "a" of "uva" is elided by Kac. 12). Pasavo = pasu + yo (by "ca" of this sutta, "u" is changed to "ava"; by "tu" in Kac. 205 "yo" is changed to "o"; "a" of "ava" is elided by Kac. 12). Caturo = catu + yo ("u" is changed to "ura"; by "tu" in Kac. 205 "yo" is changed to "o"; "a" of "ava" is elided by Kac. 12).

Why it is said "when a vowel follows"? To prevent the operation of this rule when a vowel does not follows such as in "godhano", "govindho", etc.

79. 46. Tabbiparītūpapade byañjane ca.

Tassa **avasaddassa** yadā upapade tiṭṭhamānassa tassa **okārassa** viparīto hoti byañjane pare.

Uggate sūriye; uggacchati; uggahetvā.

Caggahaṇam avadhāraṇatthaṃ. Avasāne, avakiraṇe, avakirati.

When a consonant follows, "ava", that is the first member of a compound (upapada), is changed to the "viparīta"²⁷ of "o" (which is "u").

Examples: uggate = ava + gate ("ava" is changed to "u"; "g" of "gate" is doubled by Kac. 20).

"Ca" is for preventing the operation of this rule such as in "avasāne", "avakiraṇe", "avakirati", etc.

80. 173. Goṇa naṃmhi vā (231).

Sabbass' eva **gosaddassa** **goṇādeso** hoti vā **naṃmhi** vibhattimhi.

Goṇānaṃ sattannaṃ.

Vā ti kimatthaṃ? Gonañ²⁸ ce taramānānaṃ, ujum gacchati puṅgavo. Sabbā gāvī ujum yanti, nette ujum gate sati.

Yogavibhāgena aññatrā pi **goṇādeso** hoti. Goṇabhūtānaṃ.

Optionally when the inflection "naṃ" follows, all the word "go" is changed to "goṇa".

Example: goṇānaṃ = go + naṃ ("go" is changed to "goṇa"; by Kac. 89 the "a" of "goṇa" is lengthened).

Why it is said "optionally"? To prevent the operation of this rule in "gonañ..." When the leader of the crossing cattle goes straight, all cows go straight when the leader goes straight.

By dividing the sutta, in other places also there is the substitution "goṇa" such as in "goṇabhūtānaṃ".

²⁷ Find out the meaning of "viparīta". UN

²⁸ Gavaṃ ce (Khu. vi, 46, 51)

81. 172. Su-hi-nāsu ca (231-2).

Su hi nā icc' etesu sabbassa gosaddassa goṇādeso hoti vā.

Goṇesu, goṇehi, goṇebhi, goṇena.

Vā ti kimatthaṃ? Gosu, gohi, gobhi, gavena.

Caggahaṇena syādisesesu pubbuttaravacanesu pi **goṇa-gu-gavayādesā** honti. Goṇo, goṇā, goṇaṃ, goṇe, goṇassa, goṇaṃhā. Goṇaṃhi, gunnaṃ, gavayehi, gavayebhi.

Optionally, when "su", "hi", and "nā" follow, all the word "go" is changed to "goṇa".

Examples: goṇesu = go + su ("go" is changed to "goṇa").

Why it is said "optionally"? To prevent the operation of this sutta in "gosu", "gohi", "gobhi", "gavena", etc.

By taking "ca", when "si" and others follow, which are mentioned previously and following, there are also the substitution by "goṇa", "gu" and "gavaya". Examples: goṇo = go + si ("si" is changed to "o"; "go" is changed to "goṇa"). Gunnaṃ = go + naṃ ("go" is changed to "gu"; "n" is inserted). Gavayehi = go + hi ("go" is changed to "gavaya"; by Kac. 108, "a" is changed to "e").

82. 149. Aṃ mo niggahitaṃ jha-la-pehi (235).

Aṃvacanassa, **makārassa** ca **jha la pa** icc' etehi niggahitaṃ hoti.

Aggiṃ, isiṃ, gahapatiṃ, daṇḍiṃ, mahesiṃ, bhikkhuṃ, paṭuṃ, sayambhuṃ, abhibhuṃ, rattiṃ, itthiṃ, vadhuṃ, pulliṅgaṃ, pumbhāvo, puṅkokilo.

Aṃ-mo ti kimatthaṃ? Aggīnā, pāṇinā, bhikkhunā, rattiya, itthiya, vadhuyā.

Jha-la-pehī ti kimatthaṃ? Sukhaṃ, dukkhaṃ.

Pun' ārambhaggaṇaṃ vibhāsanivattanatthaṃ. Aggiṃ, paṭuṃ, buddhiṃ, vadhuṃ.

After "jha", "la", and "pa", "aṃ" and "ma" are changed to "ṃ".

Examples: aggiṃ = aggi + aṃ ("i" is named "jha"; "aṃ" is changed to "ṃ"). Rattiṃ = ratti + aṃ ("i" of "ratti" is named "pa"; "aṃ" is changed to "ṃ"). Pulliṅgaṃ = puma + liṅgaṃ ("ma" of "puma" is changed to "ṃ"; by Kac. 29, "ṃ" is changed to "l").

Why it is said "aṃ-ma"? To prevent the operation of this rule when there are no "aṃ-ma" such as in "aggīnā", etc.

Why it is said "after 'jha', 'la' and 'pa'"? To prevent the operation of this rule there are no "jha", "la" or "pa" such as in "sukhaṃ", "dukkhaṃ", etc.

Taking again "jha-la-pehi" is to prevent the following of "vā" here.

²⁹ Check which number. UN

83. 67. Saralope 'mādesa-paccayādimhi saralope tu pakati (236).

Saralope hoti **amā**desa-paccayādimhi, saralope tu pakati hoti.

Purisaṃ, purise, pāpaṃ, pāpe, pāpiyo, pāpiṭṭho.

Amādesapaccayādimhī ti kimatthaṃ? Appamādo amataṃ padaṃ (Khu. i, 16).

Saralope ti kimatthaṃ? Purisassa, daṇḍinaṃ.

Tuggahaṇam avadhāraṇatthaṃ? Bhikkhunī, gahapatānī.

Pakatiggahaṇasāmatthena puna sandhibhāvo ca hoti. Seyyo (Khu. i, 29); seṭṭho (Vin. i, 4); jeyyo; jeṭṭho (D. ii, 13).

There is elision of the vowel when the inflection "aṃ", a substitution, a suffix, etc., follow; and when there is elision of the vowel, the vowel does not change.

Examples: purisaṃ = purisa + aṃ (because of "aṃ" there is elision of vowel "a" of "purisa" and "a" of "aṃ" is not changed). Pāpiyo = pāpa + iya ("a" of "pāpiya" is elided and "i" of "iya" is not changed).

Why it is said "when the inflection "aṃ", a substitution, a suffix, etc., follow"? To prevent the operation of this rule when that does not happen such as in "appamādo amataṃ padaṃ". Here the "a" of "amataṃ" is not the inflection "aṃ", not a substitution, and not a suffix, therefore there is no operation of this rule.

Why it is said "there is elision of the vowel"? To prevent the operation of this rule when there is no vowel such as in "purisassa", "daṇḍinaṃ", etc.

"Tu" is for preventing the operation of this rule in "bhikkhunī", "gahapatānī", etc. Bhikkhunī = bhikkhu + inī (here the "i" of "inī" is elided; by Kac. 13 the "i" of "inī" is elided). Gahapatānī = gahapati + inī (by Kac. 91 "i" of "pati" is changed to "a"; by Kac. 13 the "i" of "inī" is elided; by Kac. 16 the "a" becomes "ā").

Again by taking "pakati", there is also sandhi such as in "seyyo", "seṭṭho", "jeyyo", "jeṭṭho", etc.

84. 144. Agho rassam ekavacanayosv api ca (237-8).

Agho saro rassam āpajjate ekavacana-yo icc' etesu.

Itthiṃ, itthiyo, itthiyā. Vadhuṃ, vadhuyo, vadhuyā. Daṇḍiṃ³⁰, daṇḍino, daṇḍinā. Sayambhuṃ, sayambhuvo, sayambhunā.

Agho ti kimatthaṃ? Kaññaṃ, kaññāyo, kaññāya.

Ekavacanayosvī ti kimatthaṃ? Itthīhi, sayambhūhi.

³⁰ Daṇḍinaṃ (Nyā).

Caggahaṇam avadhāraṇattham? Naḍim, nadhiyo, nadiyā.

Apiggahaṇena na rassam āpajjate. Itthī, bhikkhunī.

When singular inflection and "yo" follow, the vowel that is not "gha" becomes short.

Examples: itthim = itthī + am ("ī" of "itthī" is changed to "i"; "am" is changed to "m" by Kac. 82). Itthiyo = itthī + yo ("ī" of "itthī" is changed to "i").

Why it is said "not 'gha'"? To prevent the operation of this rule when there is "gha" such as in "kaññaṃ"...

Why it is said "when the singular inflection and 'yo' follow"? To prevent the operation of this rule when this is not the case such as in "itthīhi", "sayambhūhi", etc.

"Ca" is for emphasis.³¹

By taking "api" there is shortening. Examples: itthī = itthī + si ("ī" is not changed to "i" because of "api" in the sutta; "si" is elided).

85. 150. Na sismim anapuṃsakāni (239-48).

Sismim anapuṃsakāni līṅgāni na rassam āpajjante.

Itthī, bhikkhunī, vadhū, daṇḍī, sayambhū.

Sismim ti kimattham? Bhoti itthi, bothi vadhu, bho daṇḍi, bho sayambhu.

Anapuṃsakāni ti kimattham? Sukhakāri dānaṃ, sukhakāri sīlaṃ, sīghayāyi cittaṃ.

When "si" follows, the stems that are not neuter do not become short.

Examples: itthī = itthī + si ("ī" is not changed to "i"; "si" is elided).

Why it is said "when 'si' follows"? To prevent the operation of this rule "si" does not follow such as in "bhoti itthi"... Itthi = itthī + si ("si" is named "gha" by Kac. 57; by Kac. 245 "ī" becomes short; "si" is elided).

Why it is said "that are not neuter"? To prevent the operation of this rule when they are neuter such as in "sukhakāri dānaṃ"... Sukhakāri = sukhakāri + si ("si" is name "jha"; by this sutta "ī" become short; "si" is elided).

86. 227. Ubhādito nam innam (341).

Ubha icc' evamādito saṅkhyāto **nam**vacanassa **innam** hoti.

Ubhinnaṃ, duvinnaṃ.

Ubhādito ti kimattham? Ubhayesaṃ.

³¹ "You must do it. There is no other way." UN

After numerals such as "ubha", etc., the inflection "naṃ" is changed to "innaṃ".

Examples: ubhinnaṃ = ubha + naṃ ("naṃ" is changed to "innaṃ"; "a" is elided by Kac. 83). Duvinnaṃ = dvi + naṃ ("naṃ" is changed to "innaṃ"; by "ca" of Kac. 132 "dvi" is changed to "duvi"; "i" is elided by Kac. 83).

Why it is said "after 'ubha', etc."? To prevent the operation of this rule when there is no "ubha" such as in "ubhayesaṃ", etc.

87. 231. **Ḍṇṇam-ḍṇṇannaṃ tīhi saṅkhyāhi** (243).

Naṃvacanassa **ḍṇṇam ḍṇṇannaṃ** icc' ete ādesā honti tīhi saṅkhyāhi.

Tiṇṇam, tiṇṇannaṃ.

Tīhi ti kimatthaṃ? Dvinnam.

After the numeral "ti", the inflection "naṃ" is changed to "iṇṇam" and "iṇṇannaṃ".

Examples: tiṇṇam, tiṇṇannaṃ = ti + naṃ ("naṃ" is changed to "iṇṇam" and "iṇṇannaṃ"; "i" of "ti" is elided by Kac. 83).

Why it is said "after 'ti'"? To prevent the operation of this rule when there is no "ti" such as in "dvinnam", etc.

88. 147. **Yosu katanikāra-lopesu dīgham** (245).

Sabbe sarā **yosu** katanikāra-lopesu dīgham āpajjante.

Aggī, bhikkhū, rattī, yāgū, aṭṭhī, aṭṭhīni, āyū, āyūni, sabbāni, yāni, tāni, kāni, katamāni, etāni, amūni, imāni.

Yosvī ti kimatthaṃ? Aggī, bhikkhu, ratti, yāgu, sabbo, yo, so, ko, amuko.

Katanikāralopesvī ti kimatthaṃ? Itthiyo, vadhuyo, sayambhuvo.

Pun' ārambhaggahaṇam kimatthaṃ? Niccadīpanatthaṃ. Aggī, bhikkhū, rattī, yāni, tāni, katamāni.

When "yo" is changed to "ni" or elided, all the vowels become long.

Examples: aggī = aggī + yo ("yo" is elided and "i" becomes "ī"); āyūni = āyu + yo ("yo" is changed to "ni"; "u" becomes "ū").

Why it is said "when 'yo'"? To prevent the operation of this rule when there is no "yo" such as in "aggī"...

Why it is said "changed to 'ni' or 'elided'"? To prevent the operation of this rule when it is not changed to "ni" nor "elided" such as in "itthiyo", "vadhuyo", "sayambhuvo", etc.

What is the purpose of taking this sutta again? To show the fixed operation.³²

³² Making long could be done by the universal sutta (Kac. 403), but for the fixed operation this sutta is taken.

89. 87. Su-naṃ-hisu ca (246).

Su naṃ hi icc' etesu sabbe sarā dīgham āpajjante.

Aggīsu, aggīnaṃ, aggīhi; rattīsu, rattīnaṃ, rattīhi; bhikkhūsu, bhikkhūnaṃ, bhikkhūhi. Purisānaṃ.

Etesvī ti kimatthaṃ? Aggīnā, pāṇinā, daṇḍinā.

Caggahaṇaṃ avadhāraṇatthaṃ. Sukhettesu brahmacārisu (A. i, 352); dhammam akkhāsi Bhagavā; bhikkhunaṃ datvā sakehi pāṇibhi (Khu. ii, 138).

When "su", "naṃ", and "hi" follow, all the vowels become long.

Examples: aggīsu = aggi + su ("i" becomes long).

Why it is said "'su', 'naṃ', and 'hi' follow"? To prevent the operation of this rule when "su", "naṃ", and "hi" do not follow such as in "aggīnā", "pāṇinā", "daṇḍinā", etc.

"Ca" is for preventing. Brahmacārisu = brahmacāri + su (here "i" does not become long); bhikkhunaṃ = bhikkhu + naṃ (here "u" does not become long); pāṇibhi = pāṇi + hi ("hi" is changed to "bhi" by Kac. 99; "i" does not become long).

90. 252. Pañcādīnaṃ attam (247).

Pañcādīnaṃ saṅkhyānaṃ anto attam āpajjate **su naṃ hi** icc' etesu.

Pañcasu, pañcannaṃ, pañcahi; chasu, channaṃ, chahi; sattasu, sattannaṃ, sattahi; aṭṭhasu, aṭṭhannaṃ, aṭṭhahi; navasu, navannaṃ, navahi; dasasu, dasannaṃ, dasahi.

Pañcādīnamī ti kimatthaṃ? Dvīsu, dvinnaṃ, dvīhi.

Attam iti bhāvaniddeso ubhayassāgamanatthaṃ,³³ anto ukāro attam āpajjate. Catassannaṃ itthīnaṃ. Tissannaṃ vedanānaṃ.

When "su", "naṃ", and "hi" follow, the end vowel of the numerals "pañca", etc., becomes "a".

Example: pañcasu = pañca + su ("a" is changed to "a").

Why it is said "'pañca, etc."? To prevent the operation of this rule when there is no "pañca", etc., such as in "dvīsu", "dvinnaṃ", "dvīhi", etc.

Read the above comment.

91. 194. Patiss' inīmhi (248).

Patiss' anto attam āpajjate **inīmhi** paccaye pare.

³³ In the sutta it is said "pañcādīnaṃ attam" and not "pañcādīnaṃ a"; "attam" = state of "a", so "attam" is called "bhāvaniddesa", shown by state; the showing by state is for the purpose of inserting (two) "ssa" and "u" is changed to "a". Example: catassannaṃ = catu + naṃ (there is insertion of "ssa" and "u" is changed to "a").
UN

Gahapatānī.

Inīmhi ti kimattham? Gahapati.

When the suffix "inī" follows, the end (vowel) of "pati" is changed to "a".

Example: gahapatānī = gahapati + inī ("i" is changed to "a"; "i" of "inī" is elided by Kac. 13; "a" becomes long by Kac. 16).

Why it is said "when 'inī' follows"? To prevent the operation of this rule when "inī" does not follow such as in "gahapati", etc.

92. 100. Ntuss' anto yosu ca (249).

Ntupaccayassa anto **attam āpajjate su naṃ hi yo** icc' etesu paresu.

Guṇavantesu, guṇavantānaṃ, guṇavantehi, guṇavantā, guṇavante.

Ntusse ti kimattham? Isīnaṃ.

Etesvī ti kimattham? Guṇavā.

Caggahaṇena aññesu vacanesu **attaṇ ca** hoti. Guṇavantasmim, guṇavantena.

Antaggahaṇena ntupaccayassa anto **attam āpajjate, yonaṇ ca ikāro** hoti. Guṇavanti.

When "su", "naṃ", "hi", and "yo" follow, the end (vowel) of the suffix "ntu" become "a".

Examples: guṇavantesu = guṇavantu + su (when "su" follows "u" of "ntu" is changed to "a" and Kac. 89 "a" is changed to "e").

Why it is said "of 'ntu'"? To prevent the operation of this rule when there is no "ntu" such as in "isīnaṃ", etc.

Why it is said "'su', 'naṃ', 'hi', and 'yo'"? To prevent the operation of this rule when there are no "su", "naṃ", "hi", and "yo" such as in "guṇavā", etc.

By taking "ca", when other follow there is also "a".

By taking "anta" the end (vowel) of "ntu" is changed to "a" and "yo" is changed to "i". Example: guṇavanti = guṇavantu + yo ("u" of "ntu" is changed to "a" by "anta"; "yo" is changed to "i"; "a" is elided by Kac. 83).

93. 106. Sabbassa vā aṃ-sesu (251).

Sabbass' eva **ntupaccayassa attam** hoti vā **aṃ sa** icc' etesu.

Satimaṃ bhikkhuṃ, satimantaṃ bhikkhuṃ vā. Bandhumāṃ rājānaṃ, bandhumantaṃ rājānaṃ vā (D. ii, 14). Satimassa bhikkhuno, satimato bhikkhuno vā. Bandhumassa rañño (D. ii, 6) suṅkaṃ. Bandhumato rañño (D. ii, 13) vā suṅkaṃ deti.

Etesvī ti kimattham? Satimā bhikkhu. Bandhumā rājā (D. ii, 6).

Optionally when "am̐" and "sa" follow, all the suffix "ntu" is changed to "a".

Examples: satimam̐ = satimantu + am̐ ("ntu" is changed to "a"; "a" is elided by Kac. 83; "am̐" becomes "m̐" by Kac. 82);
satimassa = satimantu + sa ("ntu" is changed to "a"; "a" is elided by Kac. 83; "s" is inserted by Kac. 63).

Why it is said "when 'am̐' and 'sa' follow"? To prevent the operation of this rule when "am̐" and "sa" do not follow such as in "satimā..."

94. 105. Simhi vā (252).

Ntupaccayassa antassa **attam̐** hoti vā **simhi** vibhattimhi.

Himavanto pabbato (Khu. i, 56).

Vā ti kimattham? Himavā pabbato (AbhiA. i, 337).

Optionally when the inflection "si" follows, the end (vowel) of suffix "ntu" becomes "a".

Example: himavanto = himavantu + si ("u" of "ntu" is changed to "a"; "si" is changed to "o" by Kac. 104; "a" is elided by Kac. 83).

Why it is said "optionally"? To prevent the operation of this rule sometimes such as in "himavā..."

95. 145. Aggiss' ini (254).

Aggiss' antassa **ini** hoti vā **simhi** vibhattimhi.

Purato aggini (JaA. iii, 301). Pacchato aggini. Akkhiṇato aggini. Vāmato aggini.

Vā ti kimattham? Aggi.

Optionally when the inflection "si" follows, the end (vowel) of "aggi" becomes "ini".

Examples: aggini = aggi + si ("i" of "aggi" is changed to "ini"; "si" is elided by Kac. 220).

Why it is said "optionally"? To prevent the operation of this rule sometimes such as in "aggi", etc.

96. 148. Yosv akatarasso jho (259).

Yosu akatarasso **jho** attam āpajjate.

Aggayo; munayo (ItivuttaA. 114); Isayo (Khu. ii, 88); gahapatayo (Khu. vi, 423).

Yosvī ti kimattham? Aggīsu.

Akatarasso ti kimattham? Daṇḍino.

Jho ti kimattham? Rattiyo.

When "yo" follows, "jha", which has not been shortened, becomes "a".

Examples: aggayo = aggi + yo ("i" is named "jha" and it has not been shortened; "i" is changed to "a").

Why it is said "when 'yo' follows"? To prevent the operation of this rule when "yo" does not follow such as in "aggīsu", etc.

Why it is said "which has not been shortened"? To prevent the operation of this rule when it has been shortened such as in "daṇḍino", etc. Daṇḍino = daṇḍi + yo ("i" of "daṇḍi" is changed to "i" by Kac. 84; therefore this rule does not operate).

Why it is said "jha"? To prevent the operation of this rule when there is no "jha" such as in "rattiyo", etc.

97. 156. Ve-vosu lo ca (260).

Ve-vo icc' etesu akatarasso **lo attam āpajjate**.

Bhikkhave, bhikkhavo; hetave, hetavo.

Akatarasso ti kimattham? Sayambhuvo, vessabhuvo, parābhibhuvo.

Ve-vosvī ti kimattham? Hetunā, ketunā, setunā.

Caggahaṇam anukaḍḍhanattham.

When "ve" and "vo" follow, "la", that has not been shortened, becomes "a".

Examples: bhikkhave = bhikkhu + yo ("u" of bhikkhu is named "la"; by Kac. 119 "yo" is changed "ve").

Why it is said "that has not been shortened"? To prevent the operation of this rule when it has been shortened such as in "sayambhuvo..."

Why it is said "when 've' and 'vo' follow"? To prevent the operation of this rule when "ve" or "vo" do not follow such as in "hetunā..."

"Ca" is for dragging.³⁴

98. 189. Mātulādīnam ānattam ikāre (261).

Mātula icc' evamādīnaṃ anto **ānattam āpajjate ikāre paccaye pare**.

Mātulānī (Khu. i, 219); ayyakānī; varuṇānī.

³⁴ "ca" is dragging "attam" from Kac. 90 and it does not go forward to the following suttas. UN

Īkāre ti kimattham? Bhikkhunī, rājinī, jālinī, gahapatānī (Vin. i, 314).

Ānattaggahaṇena nadī icc' etassa **dīs**addassa **jjo-jjā**adesā honti saha vibhattiyā **yo nā sa** icc' etesu. Najjo sandanti (S. ii, 178); najjā kataṃ taraṅgaṃ; najjā nerañjarāya tīre (Vin. iii, 1).

When the suffix "ī" follows, the end (vowel) of "mātula", etc., becomes "āna".

Examples: mātulānī = mātula + ī ("a" of "mātula" is changed to "āna"; "a" is elided by Kac. 83).

Why it is said "when 'ī' follows"? To prevent the operation of this rule when "ī" does not follow such as in "bhikkhunī..."

By taking the state of "āna", when "yo", "nā", and "sa" follow, "dī" of "nadī" is changed to "jjo" and "jjā" together with the inflections. Najjo = nadī + yo ("dī" is changed to "jjo" together with the infection "yo").

99. 81. **Smā-hi-smimnam mhā-bhi-mhi vā** (265-6).

Sabbato līngato **smā hi smim** icc' etesaṃ **mhā bhi mhi** icc' ete ādesā honti vā yathāsaṅkhyam.

Purisamhā, purisasmā; purisebhi, purisehi; purisamhi, purisasmim.

Smā-hi-smimnam iti kimattham? Vaṇṇavantaṃ (Khu. i, 20) agandhakaṃ viruḷhapupphaṃ; mahantaṃ chattaṃ mahāchattaṃ; mahantaṃ dhajaṃ mahādhajaṃ.

Optionally, after all stems "smā", "hi", and "smim" are substituted by "mhā", "bhi", and "mhi" respectively.

Examples: purisamhā = purisa + smā ("smā" is changed to "mhā").

Why it is said "of 'smā', 'hi', and 'smim'"? To prevent the operation of this rule when there are not "smā", "hi", and "smim" such as in "vaṇṇavantaṃ..."

100. 214. **Na t'-imehi katākārehi** (267).

Ta ima icc' etehi katākārehi **smā-smimnam mhā-mhi** icc' ete ādesā n' eva honti.

Asmā ṭhāna bhayaṃ uppajjati; asmim ṭhāne bhayaṃ tiṭṭhati; asmā; asmim.

Katākārehī ti kimattham? Tamhā, tamhi, imamhā, imamhi.

When "ta" and "ima" are changed to "a", "smā" and "smim" are not substituted by "mhā" and "mhi".

Examples: asmā = ta + smā ("ta" is changed to "a" by Kac. 176; "smā" is not changed to "mhā"); asmim = ta + smim ("ta" is changed to "a" by Kac. 176; "smim" is not changed to "mhi"). Note: "asmā" and "asmim" can be formed from "ima" also. In that case Kac. 117 applies.

Why it is said "are changed to 'a'"? To prevent the operation of this rule when "ta" and "ima" are not changed to "a" such as in "tamhā..."

101. 80. **Su-hisv akāro e** (268).

Su hi icc' etesu **akāro** ettam āpajjate.

Sabbesu, yesu, tesu, kesu, purisesu, imesu, kusalesu, tumhesu, amhesu; sabbehi, yehi, tehi, kehi, purisehi, imehi, kusalehi, tumhehi, amhehi.

When "su" and "hi" follow, "a" becomes "e".

Examples: sabbesu = sabba + su ("a" is changed to "e"); sabbehi = sabba + hi ("a" is changed to "e").

102. 202. Sabbanāmānaṃ naṃmhi ca (270).

Sabbesaṃ sabbanāmānaṃ anto **akāro** ettam āpajjate **naṃmhi** vibhattimhi.

Sabbesaṃ, sabbesaṇaṃ; yesaṃ, yesaṇaṃ; tesaṃ, tesaṇaṃ; imesaṃ, imesaṇaṃ; kesaṃ, kesaṇaṃ; itaresaṃ, itaresaṇaṃ; katamesaṃ, katamesaṇaṃ.

Sabbanāmānaṃ iti kimatthaṃ? Buddhānaṃ Bhagavantānaṃ āciṇṇasamāciṇṇo (Vin. i, 114).

Akāro ti kimatthaṃ? Amūsaṃ, amūsaṇaṃ.

Naṃmhi ti kimatthaṃ? Sabbe, ime.

Caggahaṇaṃ anukaḍḍhanatthaṃ.

When the infection "naṃ" follows, the "a", which is the end (vowel) of all pronouns, becomes "e".

Examples: sabbesaṃ = sabba + naṃ ("a" becomes "e"; "naṃ" is changed to "saṃ" by Kac. 168).

Why it is said "of (all) pronouns"? To prevent the operation of this rule when there are not pronouns such as "Buddhānaṃ..."³⁵

Why it is said "a"? To prevent the operation of this rule when there is no "a" such as in "amūsaṃ..."

Why it is said "when 'naṃ' follows"? To prevent the operation of this rule when "naṃ" does not follow such as in "sabbe..." Sabbe = sabba + yo (here "a" is not changed to "e", but "yo" is changed to "e").

"Ca" is for dragging.³⁶

103. 79. Ato n' ena (271).

Tasmā **akārato** **nā**vacanassa **enā**deso hoti.

Sabbena, yena, tena, kena, anena, purisena, rūpena.

³⁵ Page: 57

The example here is "Buddhānaṃ bhavantānaṃ". UN

³⁶ For dragging "e" from the previous sutta. UN

Ato ti kimattham? Muninā, amunā, bhikkhunā.

Nā ti kimattham? Tasmā.

After "a", "nā" is changed to "ena".

Examples: sabbena = sabba + nā ("nā" is changed to "ena"; "a" is elided by Kac. 83).

Why it is said "after 'a'"? To prevent the operation of this rule when there is no "a" such as in "muninā..."

Why it is said "nā"? To prevent the operation of this rule when there is no "nā" such as in "tasmā", etc.

104. 66. S' o (272).

Tasmā akārato sīvacanassa okārādeso hoti.

Sabbo, yo, so, ko, amuko, puriso.

Sī ti kimattham? Purisānam.

Ato ti kimattham? Sayambhū.

After "a", the inflection "si" is changed to "o".

Examples: sabbo = sabba + si ("si" is changed to "o"; "a" is elided by Kac. 83).

Why it is said "si"? To prevent the operation of this rule when there is no "si" such as in "purisānam", etc.

Why it is said "after 'a'"? To prevent the operation of this rule when there is no "a" such as in "sayambhū".

105. 0. So vā (273).

Tasmā akārato nāvacanassa soādeso hoti vā.

Atthaso dhammam jānāti. Byañjanaso attham jānāti. Akkharaso. Suttaso (A. ii, 207). Padaso (Vin. ii, 25). Yasaso. Upāyaso. Sabbaso (A. i, 556). Thāmaso. Thānaso.

Vā ti kimattham? Pādena vā pādārahena vā atirekapādena vā yo bhikkhu theyyacittena parassa bhaṇḍam gaṇhāti, so bhikkhu pārājiko hoti asamvāso.

Optionally, after "a" the inflection "nā" is changed to "so".

Examples: atthaso = attha + nā ("nā" is changed to "so").

Why it is said "optionally"? To allow exceptions to this rule such as in "pādena..."

106. 313. Dīgh'-orehi (274).

Dīgha ora icc' etehi **smā**vacanassa **soā**deso hoti vā.

Dīghaso (Vin. i, 227), oraso; dīghamhā, oramhā.

Dīgh'-orehi ti kimattham? Saramhā, vacanamhā.

Optionally, after "dīgha" and "ora" the inflection "smā" is changed to "so".

Examples: dīghaso = dīgha + nā ("nā" is changed to "so").

Why it is said "after 'dīgha' and 'ora'"? To prevent the operation of this rule when there are not "dīgha" and "ora" such as in "saramhā..."

107. 69. **Sabbayo-nīnam ā e** (275, 277).

Tasmā **akārato** sabbesaṃ **yo-nīnaṃ ā-eā**desā honti vā yathāsaṅkhyam.

Purisā, purise; rūpā, rūpe.

Vā ti kimattham? Aggayo, munayo, isayo.

Yo-nīnaṃ ti kimattham? Purisassa, rūpassa.

Akārato ti kimattham? Daṇḍino, aṭṭhīni, aggī, pajjalanti, munī caranti.

Optionally, after "a", all "yo" and "nī" are changed to "ā" and "e" respectively.

Examples: purisā = purisa + yo ("yo" is changed "ā"; "a" is elided by Kac. 83).

Why it is said "optionally"? To allow exceptions to this rule such as in "aggayo..."

Why it is said "of 'yo' and 'nī'"? To prevent the operation of this rule when there are no "yo" and "nī" such as in "purisassa..."

Why it is said "after 'a'"? To prevent the operation of this rule when there is no "a" such as in "daṇḍino..."

108. 90. **Smā-smiṇṇam vā** (276).

Tasmā **akārato** sabbesaṃ **smā smiṇṇam** icc' etesaṃ **ā-eā**desā honti vā yathāsaṅkhyam.

Purisā, purisasmā, purise, purisasmim.

Akārato ti kimattham? Daṇḍinā, daṇḍismim; bhikkhunā, bhikkhusmim.

Optionally, after "a", all "smā" and "smiṇṇam" are changed to "ā" and "e" respectively.

Examples: purisā = purisa + smā ("smā" is changed to "ā"; "a" is elided by Kac. 83).

Why it is said "after 'a'"? To prevent the operation of this rule when there is no "a" such as in "daṇḍinā..."

109. 304. Āya catutthekavacanassa tu (279-80)³⁷.

Tasmā akārato catutthekavacanassa āyādeso hoti vā.

Atthāya hitāya sukhāya devamanussānaṃ Buddho loke uppajjati (A. i, 21).

Ato ti kimatthaṃ? Issa.

Catutthī ti kimatthaṃ? Purisassa mukhaṃ.

Ekavacanasse ti kimatthaṃ? Purisānaṃ dadāti.

Vā ti kimatthaṃ? Dātā hoti samaṇassa vā brāhmaṇassa vā.

Tuggahaṇen' atthañ ca hoti. Atthatthaṃ, hitatthaṃ, sukhatthaṃ.

Optionally, after "a", there is substitution of the fourth inflection singular into "āya".

Examples: atthāya = attha + sa ("sa" is changed to "āya"; "a" is elided by Kac. 83).

Why it is said "after 'a'"? To prevent the operation of this rule when there is no "a" such as in "issa", etc.

Why it is said "fourth (inflection)"? To prevent the operation of this rule when there is no fourth inflection such as in "purisassa mukhaṃ", etc.

Why it is said "singular"? To prevent the operation of this rule when there is no singular such as in "purisānaṃ dadāti", etc.

Why it is said "optionally"? To allow exceptions to this rule such as in "dātā hoti samaṇassa vā brāhmaṇassa vā", etc.

By taking "tu" there is also substitution by "atthaṃ". Examples: atthatthaṃ = attha + sa (by "tu" of this sutta "sa" is changed to "atthaṃ"; "a" is elided by Kac. 83).

110. 201. Tayo n' eva ca sabbanāmehi (281)³⁸.

Tehi sabbanāmehi akāraṇtehi smā smim sa-ekavacana icc' etesaṃ³⁹ tayo ā-e-āyādesā n' eva honti.

Sabbasmā, sabbasmim, sabbassa. Yasmā, yasmim, yassa. Tasmā, tasmim, tassa. Kasmā, kasmim, kassa. Imasmā, imasmim, imassa.

³⁷ Mog. ii, 44. Suttam pi passitabbaṃ.

³⁸ Mog. ii, 44. Suttam pi passitabbaṃ.

³⁹ Smā smim sa ekavacana icc' etesaṃ (K).

Sabbanāmehi ti kimattham? Pāpā, pāpe, pāpāya.

Caggahaṇam anuḍḍhanattham.

After those pronouns ending in "a", "smā", "smim", and "sa", that is a singular (inflection), are not changed to the following three: "ā", "e", and "āya".

Examples: sabbasmā = sabba + smā ("smā" is not changed to "ā").

Why it is said "after pronouns"? To prevent the operation of this rule when there are not pronouns such as in "pāpā..."

"Ca" is for dragging.⁴⁰

111. 179. **Ghato nāḍīnam** (283).

Tasmā **ghato nāḍīnam** ekavacanānam vibhattigaṇānam **āyādeso** hoti.

Kaṇṇāya kataṁ kammaṁ, kaṇṇāya dīyate, kaṇṇāya nissaṭṭam vattham. Kaṇṇāya pariggaho, kaṇṇāya patiṭṭhitam sīlam.

Ghato ti kimattham? Rattiyā, itthiyā, dhenuyā, vadhuyā.

Nāḍīnam iti kimattham? Kaṇṇam passati; vijjam, vīṇam, gaṅgam.

Ekavacanānam iti kimattham? Sabbāsu, yāsu, tāsu, kāsu, imāsu, pabhāsu.

After "gha", the group of singular inflections beginning with "nā" is changed to "āya".

Examples: kaṇṇāya = kaṇṇā + nā ("ā" of "kaṇṇā" is named "gha"; "nā" is changed to "āya"; "ā" is elided by Kac. 83).

Why it is said "after 'gha'"? To prevent the operation of this rule when there is no "gha" such as in "rattiyā..."

Why it is said "'nā', etc."? To prevent the operation of this rule when there are no "nā" and others such as in "kaṇṇam passati..."

Why it is said "singular"? To prevent the operation of this rule when there is no singular such as in "sabbāsu..."

112. 183. **Pato yā** (284).

Tasmā **pato nāḍīnam** ekavacanānam vibhattigaṇānam **yāādeso** hoti.

Rattiyā, itthiyā, deviyā, dhenuyā, yāguyā, vadhuyā.

Nāḍīnam iti kimattham? Rattī, rattim; itthī, itthim.

⁴⁰ For draggin "ato" from "ato n' ena" (Kac. 103). That is according to Nyāsa, but Padarūpasiddhi says differently. UN

Pato ti kimattham? Kaññāya, vīṇāya, gaṅgāya, pabhāya, sobhāya.

Ekavacanānam iti kimattham? Rattīnam, itthīnam.

After "pa", the group of singular inflections beginning with "nā" is changed to "yā".

Examples: rattiya = ratti + nā ("i" of "ratti" is named "pa"; "nā" is changed to "yā").

Why it is said "nā", etc.? To prevent the operation of this rule when there are no "nā", etc., such as in "ratti..."

Why it is said "after 'pa'"? To prevent the operation of this rule when there is no "pa" such as in "kaññāya..."

Why it is said "singular"? To prevent the operation of this rule when there is no singular inflection such as in "rattīnam..."

113. 132. **Sakhato gass' e vā** (285-6).

Tasmā **sakhato gassa akāra-ākāra-ikāra-īkāra-ekārādesā** honti vā.

Bho sakha, bho sakhā, bho sakhi, bho sakhī, bho sakhe.

Optionally, "ga" after "sakha" is changed to "a", "ā", "i", "ī", and "e".

Examples: sakha = sakha + si ("si" is named "ga"; "ga" is changed to "a"; by Kac. 83 "a" is elided).

114. 178. **Ghat' e ca** (288).

Tasmā **ghato gassa ekārādeso** hoti.

Bhoti ayye, bhoti kaññe, bhoti Kharādiye (Khu. v, 4).

Caggahaṇam avadhāraṇattham.⁴¹ Sanniṭṭhānam.

"Ga" after "gha" is changed to "e".

Examples: ayye = ayyā + si ("ā" is named "gha"; "si" is named "ga"; "ga" is changed to "e"; "ā" is elided by Kac. 83).

"Ca" is for fixedness.

115. 181. **Na ammādito** (290).

Tato **ammādito gassa ekārattam** na hoti.

Bhoti ammā, bhoti annā, bhoti ambā, bhoti tātā.

⁴¹ avadhāraṇa has two meaning: (1) prevention and (2) fixedness. Here fixedness is meant (sanniṭṭhānam means fixedness). UN

Ammādito ti kimattham? Bhoti kaññe.

"Ga" after "ammā", etc., is not changed to "e".

Examples: ammā = ammā + si ("si" is named "ga" and elided; here "ga" is not changed to "e" because there is "ammā").

Why it is said "after 'ammā', etc."? To prevent the operation of this rule when there is no "ammā", etc., such as in "bhoti kaññe", etc.

116. 197. Akatarassā lato yv ālapanassa ve-vo (291).

Tasmā akatarassā lato **yvālapanassa ve-vo**ādesā honti.

Bhikkhave, bhikkhavo; hetave, hetavo.

Akatarassā ti kimattham? Sayambhuvo.

Lato ti kimattham? Nāgiyo, dhenuyo, yāguyo.

Ālapanasse ti kimattham? Te hetavo, te bhikkhavo.

After "la", that is not shortened, vocative "yo" is changed to "ve" and "vo".

Example: bhikkhave = bhikkhu + yo ("u" is named "la"; "yo" is changed to "ve"; by Kac. 97 "u" is changed to "a").

Why it is said "that is not shortened"? To prevent the operation of this rule when "la" is shortened such as in "sayambhuvo", etc. Sayambhuvo = sayambhū + yo ("u" is named "la"; "ū" is changed to "u" by Kac. 84; because "ū" is shortened, there is no operation of this rule; "yo" is changed to "vo" by Kac. 119).

Why it is said "after 'la'"? To prevent the operation of this rule where there is no "la" such as in "nāgiyo", "dhenuyo", "yāguyo", etc.

Why it is said "of vocative"? To prevent the operation of this rule when there is no vocative such as in "te hetavo", "te bhikkhavo", etc.

117. 124. Jha-lato sassa no vā (292).

Tasmā **jha-lato sassa** vibhattissa **no**ādeso hoti vā.

Aggino, aggissa; sakhino, sakhissa; daṇḍino, daṇḍissa; bhikkhuno, bhikkhussa; sayambhuno, sayambhussa.

Sasse ti kimattham? Isinā, bhikkhunā.

Jha-lato ti kimattham? Purisassa.

Optionally, after "jha" and "la", the inflection "sa" is changed to "no".

Examples: aggino = aggi + sa ("i" is named "jha"; "sa" is changed to "no"); bhikkhuno = bhikkhu + sa ("u" is named "la"; "sa" is changed to "no").

Why it is said "of 'sa'"? To prevent the operation of this rule when there is no "sa" such as in "isinā", "bhikkhunā", etc.

Why it is said "after 'jha' and 'la'"? To prevent the operation of this rule when there is no "jha" or "la" such as in "purisassa", etc.

118. 146. Gha-pato ca yonam lopo (293).

Tehi **gha pa jha la** icc' etehi yonam lopo hoti vā.

Kaññā, kaññāyo; rattī, rattīyo; itthī, itthīyo; yāgū, yāguyo; vadhū, vadhuyo. Aggī, aggayo; bhikkhū, bhikkhavo; sayambhū, sayambhuvo; aṭṭhī, aṭṭhīni; āyū, āyūni.

Caggahaṇam anukaḍḍhanattham.

Optionally, after "gha", "pa", "jha", and "la", there elision of "yo".

Examples: kaññā = kaññā + yo ("ā" is named "gha"; "yo" is elided).

"Ca" is for dragging.⁴²

119. 155. Lato vokāro ca (294).

Tasmā **lato yonam vokāro** hoti vā.

Bhikkhavo, bhikkhū; sayambhuvo, sayambhū.

Kāraggaṇam kimattham? Yonam **no** ca hoti. Jantuno.

Caggahaṇam avadhāraṇattham. Amū purisā tiṭṭhanti. Amū purise passatha.

Optionally, after "la", yo is changed to "vo".

Examples: bhikkhavo = bhikkhu + yo ("u" is named "la"; "u" is changed to "a" by Kac. 97; "yo" is changed to "vo").

What is the purpose of taking "kāra" (in the sutta)? Also "yo" is changed to "no" such as in "jantuno", etc.

"Ca" for preventing. Examples: amū = amu + yo ("u" is named "la"; because of "ca", "yo" is not changed to "no"; "yo" is elided by Kac. 118; "u" is lengthened by Kac. 88).

Iti nāma-kappe paṭhamo kaṇḍo

DUTIYA-KAṆḌA

⁴² "ca" is for dragging "jha" and "la". UN

120. 243. Amhassa mamañ savibhattissa se (295).

Sabbass' eva **amhasaddassa** savibhattissa **mamañ**ādeso hoti **se** vibhattimhi.

Mamañ dīyate purisena. Mamañ pariggaho.

When the inflection "sa" follows, all of the word "amha" together with the inflection is changed to "mamañ".

Examples: mamañ = amha + sa ("amha" together with the inflection "sa" is changed to "mamañ").

121. 233. Mayañ yomhi paṭhame (296).

Sabbass' eva **amhasaddassa** savibhattissa **mayañ**ādeso hoti **yomhi** paṭhame.

Mayañ gacchāma. Mayañ dema.

Amhasse ti kimattham? Purisā tiṭṭhanti.

Yomhi kimattham? Ahañ gacchāmi.

Paṭhame ti kimattham? Amhākañ passasi tvañ.

When the first (inflection) "yo" follows, all of the word "amha" together with the inflection is changed to "mayañ".

Examples: mayañ = amha + yo ("amha" together with the inflection "yo" is changed to "mayañ").

Why it is said "of 'amha'"? To prevent the operation of this rule when there is no "amha" such as in "purisā tiṭṭhanti", etc.

Why it is said "when 'yo' follows"? To prevent the operation of this rule when "yo" does not follow such as in "ahañ gacchāmi", etc.

Why it is said "when the first (inflection) follows"? To prevent the operation of this rule when "yo" is not the first inflection such as in "amhākañ passasi tvañ", etc.

122. 99. Ntussa nto (297).

Sabbass' eva **ntupaccayassa** savibhattissa **nto**ādeso hoti **yomhi** paṭhame.

Guṇavanto tiṭṭhanti.

Ntusse ti kimattham? Sabbe sattā gacchanti.

Paṭhame ti kimattham? Guṇavante passanti janā.

When the first (inflection) "yo" follows, all of suffix "ntu" together with the inflection is changed to "nto".

Examples: guṇavanto = guṇavantu + yo ("ntu" together with the inflection "yo" is changed to "nto").

Why it is said "of 'ntu'"? To prevent the operation of this rule when there is no "ntu" such as in "sabbe sattā gacchanti", etc.

Why it is said "when the first (inflection) follows"? To prevent the operation of this rule when the first inflection does not follow such as in "guṇavante passanti janā", etc.

123. 103. Ntassa se vā (298).

Sabbass' eva **ntupaccayassa** savibhattissa **ntassā**deso hoti vā **se** vibhattimhi.

Sīlavantassa jhāyino (Khu. i, 29), sīlavato jhāyino vā.

Se ti kimatthaṃ? Sīlavā tiṭṭhati.

Optionally, when the inflection "sa" follows, all of suffix "ntu" together with the inflection is changed to "ntassa".

Examples: sīlavantassa = sīlavantu + sa ("ntu" together with the inflection "sa" is changed to "ntassa").

Why it is said "when 'sa' follows"? To prevent the operation of this rule when "sa" does not follow such as in "sīlavā tiṭṭhati", etc.

124. 98. Ā simhi (299).

Sabbass' eva **ntupaccayassa** savibhattissa **ā**deso hoti **simhi** vibhattimhi.

Guṇavā, paññavā, sīlavā, balavā, dhanavā, mahimā, satimā (M. i, 70), dhitimā (S. i, 170).

Ntusse ti kimatthaṃ? Puriso tiṭṭhati.

Simhī ti kimatthaṃ? Sīlavanto tiṭṭhanti.

When the inflection "si" follows, all the suffix "ntu" together with the inflection is changed to "ā".

Examples: guṇavā = guṇavantu + si ("ntu" together with the inflection "si" is changed to "ā"; "a" is elided by Kac. 83).

Why it is said "of 'ntu'"? To prevent the operation of this rule when there is no "ntu" such as in "puriso tiṭṭhati", etc.

Why it is said "when (the inflection) 'si' follows"? To prevent the operation of this rule when "si" does not follow such as in "sīlavanto tiṭṭhanti", etc.

125. 198. Aṃ napuṃsake (300-1).

Sabbass' eva **ntupaccayassa** savibhattissa **aṃ**ādeso hoti **simhi** vibhattimhi napuṃsake vattamānassa⁴³.

⁴³ Vattamānassa līṅgassa (Sī).

Guṇavaṃ cittam tiṭṭhati; rucimaṃ pupphaṃ virocati.

Simhi ti kimatthaṃ? Vaṇṇavantaṃ agandhakaṃ virūḷhapupphaṃ passasi tvaṃ.

When the inflection "si" follows, all the suffix "ntu", which is in the neuter, together with the inflection is changed to "am".

Example: guṇavaṃ = guṇavantu + si ("ntu" together with the inflection "si" is changed to "am"; "a" is elided by Kac. 83).

Why it is said "when (the inflection) 'si' follows"? To prevent the operation of this rule when "si" does not follow such as in "vaṇṇavantaṃ..."

126. 101. Avaṇṇā ca ge (301-2).

Sabbass' eva ntupaccayassa savibhattissa **am-avaṇṇā** ca honti **ge** pare.

Bho guṇavaṃ, bho guṇava, bho guṇavā.

Caggahaṇam anukaḍḍhanatthaṃ.

When "ga" follows, all the suffix "ntu" together with the inflection is changed to "am", "a", and "ā".

Examples: guṇavaṃ = guṇavantu + si ("si" is named "ga"; "ntu" together with the inflection "si" is changed to "am"; "a" is elided by Kac. 83).

"Ca" is for dragging.⁴⁴

127. 102. To-ti-tā sa smim-nāsu (303).

Sabbass' eva ntupaccayassa savibhattissa **to-ti-tā**desā honti vā **sa smim nā** icc' etesu yathāsaṅkhyam.

Guṇavato, guṇavantassa; guṇavati, guṇavantasmiṃ; guṇavatā, guṇavantena; satimato, satimantassa; satimati, satimantasmiṃ; satimatā, satimantena.

Etesvī ti kimatthaṃ? Guṇavā. Satimā (M. i, 70).

Optionally, when "sa", "smim", and "nā" follows, all the suffix "ntu" together with the inflection is changed to "to", "ti", and "tā" respectively.

Examples: guṇavato = guṇavantu + sa ("ntu" together with the inflection "sa" is changed to "to").

Why it is said "when these follow"? To prevent the operation of this rule when these do not follow such as in "guṇavā", "satimā", etc.

128. 104. Naṃmhi tam vā (304).

⁴⁴ For dragging "am", so it does not follow to next sutta. UN

Sabbass' eva **ntu**paccayassa savibhattissa **taṃ**ādeso hoti vā **naṃ**mhi vibhattimhi.

Guṇavataṃ, guṇavantānaṃ; satimataṃ, satimantānaṃ.

Naṃmhi ti kimatthaṃ? Guṇavanto tiṭṭhanti. Satimanto tiṭṭhanti.

Optionally, when the inflection "naṃ" follows, all the suffix "ntu" together with the inflection is changed to "taṃ".

Examples: guṇavataṃ = guṇavantu + naṃ ("ntu" together with inflection "naṃ" is changed to "taṃ").

Why it is said "when (the inflection) 'naṃ' follows"? To prevent the operation of this rule when "naṃ" does not follow such as in "guṇavanto tiṭṭhanti..."

129. 222. Imass' idam aṃ-sisu napuṃsake (305).

Sabbass' eva **imas**addassa savibhattissa **idaṃ**ādeso hoti vā **aṃ-sisu** napuṃsake vattamānassa⁴⁵.

Idaṃ cittaṃ passasi; idaṃ cittaṃ tiṭṭhati; imaṃ cittaṃ passasi; imaṃ cittaṃ tiṭṭhati.

Napuṃsake ti kimatthaṃ? Imaṃ purisaṃ passasi. Ayaṃ puriso tiṭṭhati.

Optionally, when "aṃ" and "si" follow, all the stem⁴⁶ "ima", that is in the neuter, together with the inflection is changed to "idaṃ".

Examples: idaṃ = ima + aṃ ("ima" together with the inflection "aṃ" is changed to "idaṃ").

Why it is said "in the neuter"? To prevent the operation of this rule when it is not neuter such as in "imaṃ purisaṃ passasi"; "ayaṃ puriso tiṭṭhati", etc.

130. 225. Amuss' āduṃ (308).

Sabbass' eva **amus**addassa savibhattissa **aduṃ**ādeso hoti **aṃ-sisu** napuṃsake vattamānassa⁴⁷.

Aduṃ (Khu. v, 34) pupphaṃ passasi; aduṃ (Khu. v, 34) pupphaṃ virocati.

Napuṃsake ti kimatthaṃ? Amuṃ (M. i, 210) rājānaṃ passasi; asu (D. ii, 162) rājā tiṭṭhati.

When "aṃ" and "si" follow, all the stem "amu", that is in the neuter, together with the inflection is changed to "aduṃ".

Examples: aduṃ = amu + aṃ ("amu" together with the inflection "aṃ" is changed to "aduṃ").

⁴⁵ Vattamānassa līṅgassa (Sī).

⁴⁶ "sadda" here is better to translate as stem. UN

⁴⁷ Vattamānassa līṅgassa (Sī).

Why it is said "in the neuter"? To prevent the operation of this rule when it is not neuter such as in "amum rājānam passasi"; "asu rājā tiṭṭhati", etc.

131. 0. Itthi-puma-napuṃsaka-saṅkhyam.

"Itthi-puma-napuṃsaka-saṅkhyam" icc' etaṃ adhikārattham⁴⁸ veditabham.

(This sutta) "itthi-puma-napuṃsaka-saṅkhyam" is for dragging.⁴⁹

132. 228. Yosu dvinnam dve ca (310).

Dvinnam saṅkhyānam itthi-puma-napuṃsake vattamānānam savibhattīnam **dve** hoti **yo** icc' etesu.

Dve itthiyo, dve dhammā, dve rūpani.

Yosvī ti kimattham? Dvīsu.

Caggahaṇena duve dvaya ubha ubhaya duvi ca honti **yo nā am nam** icc' etesu. Duve (DA. i, 58) samaṇā. Duve (DA. i, 58) brāhmaṇā. Duve (DA. i, 58) janā. Dvayena, dvayam (Vin. i, 24; VinA. i, 105). Ubhinnaṃ (Khu. v, 18). Ubhayesaṃ duvinnam.

When "yo" follows, the number "dvi", that is feminine, masculine, and neuter, together with the inflection is changed to "dve".

Examples: dve = dvi + yo ("dvi" together with the inflection "yo" is changed to "dve").

Why it is said "when 'yo' follows"? To prevent the operation of this rule when "yo" does not follow such as in "dvīsu", etc.

By taking "ca", when "yo", "nā", "am", and "nam" follow, there are also (substitutions by) "duve", "dvaya", "ubha", "ubhaya", and "duvi". Examples: duve = dvi + yo ("dvi" together with the inflection "yo" is changed to "duve").

133. 230. Ti-catunnam tisso catasso tayo cattāro tīṇi cattāri (311).

Ti-catunnam saṅkhyānam itthi-puma-napuṃsake vattamānānam savibhattīnam **tisso catasso tayo cattāro tīṇi cattāri** icc' ete ādesā honti yathāsaṅkham **yo** icc' etesu.

Tisso vedanā (D. iii, 181); catasso disā; tayo janā (Khu. v, 196), jane; cattāro purisā, purise; tīṇi āyatanāni; cattāri ariyasaccāni (Khu. i, 3).

Yosvī ti kimattham? Tīsu, catūsu.

⁴⁸ Adhikārattham (Sī).

⁴⁹ It means it will follow to other suttas. UN

When "yo" follows, the numbers "ti" and "catu", that are feminine, masculine, and neuter, together with the inflections are changed to "tisso", "catasso", "tayo", "cattāro", "tīṇī", "cattāri" respectively.

Examples: tisso = ti + yo ("ti", that is feminine, together with the inflection "yo" is changed to "tisso").

Why it is said "when 'yo' follows"? To prevent the operation of this rule when "yo" does not follow such as in "tīsu", "catūsu", etc.

134. 251. Pañcādīnam akāro (247).

Pañcādīnam saṅkyānaṃ itthi-puma-napuṃsake vattamānānaṃ savibhattissa antassa sarassa **akāro** hoti **yo** icc' etesu.

Pañca, pañca; cha, cha; satta, satta; aṭṭha, aṭṭha; nava, nava; dasa, dasa.

Pañcādīnam iti kimatthaṃ? Dve, tayo.

When "yo" follows, the last vowel together with the inflection of the the numbers "pañca", etc., that are feminine, masculine, and neuter, is changed to "a".⁵⁰

Examples: pañca = pañca + yo ("a" of "pañca" together with the inflection "yo" is changed to "a").

Why it is said "of the numbers 'pañca', etc."? To prevent the operation of this rule when there no "pañca", etc., such as in "dve", "tayo", etc.

135. 118. Rājassa rañño rājino se (314).

Sabbass' eva **rājas**addassa savibhattissa **rañño rājino** icc' ete ādesā honti **se** vibhattimhi.

Rañño, rājino (Khu. i, 324).

Se ti kimatthaṃ? Raññā.

When the inflection "sa" follows, all the stem "rāja" together with the inflection is changed to "rañño" and "rājino".

Examples: rañño = rāja + sa ("rāja" together with the inflection "sa" is changed to "rañño").

Why it is said "when 'sa' follows"? To prevent the operation of this rule when "sa" does not follow such as in "raññā", etc.

136. 119. Raññaṃ naṃmhi vā (315).

Sabbass' eva **rājas**addassa savibhattissa **raññaṃ**ādeso hoti vā **naṃmhi** vibhattimhi.

⁵⁰ This sutta is to prevent the operation of the sutta Kac. 107. UN

Raññaṃ, rājūnaṃ (Khu. i, 88) idaṃ raṭṭhaṃ.

Optionally, when the inflection "naṃ" follows, all the stem "rāja" together with the inflection is changed to "raññaṃ".

Examples: raññaṃ = rāja + naṃ ("rāja" together with the inflection "naṃ" is changed to "raññaṃ").

137. 116. Nāmhī raññā vā (316).

Sabbass' eva **rājasaddassa** savibhattissa **raññā**ādeso hoti vā **nāmhī** vibhattimhi.

Tena raññā kataṃ, rājena vā kataṃ.

Nāmhī ti kimatthaṃ? Rañño santakaṃ.

Optionally, when the inflection "nā" follows, all the stem "rāja" together with the inflection is changed to "raññā".

Examples: raññā = rāja + nā ("rāja" together with the inflection "nā" is changed to "raññā").

Why it is said "when (the inflection) 'nā' follows"? To prevent the operation of this rule when "nā" does not follow such as in "rañño santakaṃ", etc.

138. 121. Smimmi raññe rājini (317).

Sabbass' eva **rājasaddassa** savibhattissa **raññe-rājini** icc' ete ādesā honti **smimmi** vibhattimhi.

Raññe, rājini sīlaṃ tiṭṭhati.

When the inflection "smim" follows, all the stem "rāja" together with the inflection is changed to "raññe", and "rājini".

Examples: raññe = rāja + smim ("rāja" together with the inflection "smim" is changed to "raññe").

139. 245. Tumh'-āmhākam⁵¹ tayi mayi (318).

Sabbessaṃ **tumha-amhasaddānaṃ** savibhattīnaṃ **tayi mayi** icc' ete ādesā honti yathāsaṅkhaṃ **smimmi** vibhattimhi.

Tayi, mayi.

Smimmi ti kimatthaṃ? Tvaṃ bhavasi. Ahaṃ bhavāmi.

When the inflection "smim" follows, all the stems "tumha" and "amha" together with the inflections are changed to "tayi" and "mayi" respectively.

⁵¹ Tumhamhānaṃ (Sī).

Examples: tayi = tumha + smim̐ ("tumha" together with "smim̐" is changed to "tayi").

Why it is said "when (the inflection) 'smim̐' follows"? To prevent the operation of this rule when "smim̐" does not follow such as in "tvam̐ bhavasi", "aham̐ bhavāmi", etc.

140. 232. Tvam-aham̐ simhi ca (319-20).

Sabbesam̐ **tumha-amhasaddānam̐** savibhattīnam̐ **tvam̐-aham̐** icc' ete ādesā honti yathāsaṅkhyam̐ **simhi** vibhattimhi.

Tvam̐, aham̐.

Simhi ti kimattham̐? Tayi, mayi.

Caggahaṇena **tuvaṁ** ca hoti. Tuvaṁ satthā (M. ii, 354).

When the inflection "si" follows, all the stems "tumha" and "amha" together with the inflections are changed to "tvam̐" and "aham̐" respectively.

Examples: tvam̐ = tumha + si ("tumha" together with the inflection "si" is changed to "tvam̐").

Why it is said "when (the inflection) 'si' follows"? To prevent the operation of this rule when "si" does not follow such as in "tayi", "mayi", etc.

By taking "ca", there is also "tuvaṁ". Example: tuvaṁ = tumha + si ("tumha" together with inflection "si" is changed to "tuvaṁ").

141. 241. Tava-mama se.

Sabbesam̐ **tumha-amhasaddānam̐** savibhattīnam̐ **tava mama** icc' ete ādesā honti yathāsaṅkhyam̐ **se** vibhattimhi.

Tava, mama.

Se ti kimattham̐? Tayi, mayi.

When the inflection "sa" follows, all the stems "tumha" and "amha" together with the inflections are changed to "tava" and "mama" respectively.

Examples: tava = tumha + sa ("tumha" together with the inflection "sa" is changed to "tava").

Why it is said "when (the inflection) 'sa' follows"? To prevent the operation of this rule when "sa" does not follow such as in "tayi", "mayi", etc.

142. 242. Tuyham̐ mayhañ ca (321).

Sabbesaṃ **tumha-amhasaddānaṃ** savibhattīnaṃ **tuyhaṃ mayhaṃ** icc' ete ādesā honti yathāsankhyaṃ **se** vibhattimhi.

Tuyhaṃ, mayhaṃ dhanāṃ dīyate.

Se ti kimatthaṃ? Tayā, mayā.

When the inflection "sa" follows, all the stems "tumha" and "amha" together with the inflections are changed to "tuyhaṃ" and "mayhaṃ" respectively.

Examples: tuyhaṃ = tumha + sa ("tumha" together the inflection "sa" is changed to "tuyhaṃ").

Why it is said "when (the inflection) 'sa' follows"? To prevent the operation of this rule when "sa" does not follow such as in "tayā", "mayā", etc.

143. 235. **Taṃ-maṃ aṃmhi** (322).

Sabbesaṃ **tumha-amhasaddānaṃ** savibhattīnaṃ **taṃ maṃ** icc' ete ādesā honti yathāsankhyaṃ **aṃmhi** vibhattimhi.

Taṃ, maṃ.

Aṃmhi ti kimatthaṃ? Tayā, mayā.

When the inflection "aṃ" follows, all the stems "tumha" and "amha" together with the inflections are changed to "taṃ" and "maṃ" respectively.

Examples: taṃ = tumha + aṃ ("tumha" together with the inflection "aṃ" is changed to "taṃ")

Why it is said "when (the inflection) 'aṃ' follows"? To prevent the operation of this rule when the inflection "aṃ" does not follow such as in "tayā", "mayā", etc.

144. 234. **Tavaṃ mamaṃ ca navā** (322).

Sabbesaṃ **tumha-amhasaddānaṃ** savibhattīnaṃ **tavaṃ-mamaṃ** icc' ete ādesā honti navā yathāsankhyaṃ **aṃmhi** vibhattimhi.

Tavaṃ, mamaṃ passati.

Navā ti kimatthaṃ? Taṃ, maṃ passati.

Caggahaṇaṃ anukaḍḍhanatthaṃ.

Optionally, when the inflection "aṃ" follows, all the stems "tumha" and "amha" together with the inflection are changed to "tavaṃ" and "mamaṃ" respectively.

Examples: tavaṃ = tumha + aṃ ("tumha" together with the inflection "aṃ" is changed to "tavaṃ").

Why it is said "optionally"? To allow exceptions to this rule such as in "taṃ, maṃ passati", etc.

145. 238. Nāṃhi tayā mayā (323).

Sabbessaṃ **tumha-amhasaddānaṃ** savibhattīnaṃ **tayā mayā** icc' ete ādesā honti yathāsaṅkhyāṃ **nāṃhi** vibhattimhi.

Tayā, mayā kataṃ.

Nāṃhī ti kimatthaṃ? Tumhehi, amhehi.

When the inflection "nā" follows, all the stems "tumha" and "amha" together with the inflections are changed to "tayā" and "mayā" respectively.

Examples: tayā = tumha + nā ("tumha" together with the inflection "nā" is changed to "tayā").

Why it is said "when (the inflection) 'nā' follows"? To prevent the operation of this rule when "nā" does not follow such as in "tumhehi", "amhehi", etc.

146. 236. Tumhassa tuvaṃ-tvaṃ 'mhi (324).

Sabbassa **tumhasaddassa** savibhattissa **tuvaṃ tvaṃ** icc' ete ādesā honti **aṃmhi** vibhattimhi.

Kalīṅgarassa⁵² tuvaṃ maññe, kaṭṭhassa tvaṃ maññe.

When the inflection "aṃ" follows, all the stem "tumha" together with the inflection is changed to "tuvaṃ" and "tvaṃ".

Examples: tuvaṃ = tumha + aṃ ("tumha" together with the inflection "aṃ" is changed to "aṃ").

147. 246. Padato dutiyā-datutthī-caṭṭhīsu vo-no (325).

Sabbesaṃ **tumha-amhasaddānaṃ** savibhattīnaṃ yadā padasmā paresaṃ **vo-no** ādesā honti navā yathāsaṅkhyāṃ **dutiyā catutthī caṭṭhī** icc' etesu bahuvacanesu.

Pahāya vo bhikkhave gamissāmi (Khu. iv, 265); mā no ajja vikantiṃsu (Khu. vi, 93) rañño sūdā mahānase. Evaṃ **dutiyatthe**.

Dhammaṃ vo bhikkhave desessāmi (M. iii, 86); saṃvibhajetha no rajjena (D. ii, 188). Evaṃ **catutthyatthe**.

Tuṭṭho 'smi vo bhikkhave pakatiyā (Khu. vi, 89); satthā no Bhagavā anupatto (M. i, 266). Evaṃ **caṭṭhyatthe**.

⁵² Kalīṅgara, kaḷaṅgara (k).

Navā ti kimattham? Eso amhākaṃ satthā.

Tumha-mhākaṃ iti kimattham? Ete isayo passasi.

Padato ti kimattham? Tumhākaṃ satthā.

Etevī ti kimattham? Gacchatha tumhe.

Optionally, when the second, fourth, and sixth (inflections) in the plural follow, all the stems "tumha" and "amha", that are after the word, together with the inflections are changed to "vo" and "no" respectively.

Examples: vo = tumha + yo ("tumha" together with the second plural inflection "yo" is changed to "vo").

Examples: vo = tumha + naṃ ("tumha" together with the fourth plural inflection "naṃ" is changed to "vo")

Examples: vo = tumha + naṃ ("tumha" together with the sixth plural inflection "naṃ" is changed to "vo").

Why it is said "optionally"? To allow exceptions to this rule such as in "eso amhākaṃ satthā", etc.

Why it is said "of 'tumha' and 'amha'"? To prevent the operation of this rule when there are no "tumha" and "amha" such as in "ete isayo passasi", etc.

Why it is said "after the word"? To prevent the operation of this rule when they are not after the word such as in "tumhākaṃ satthā", etc.

Why it is said "second, fourth, and sixth (inflection) follow"? To prevent the operation of this rule when the second, fourth, and sixth inflections do not follow such as in "gacchatha tumhe", etc.

148. 247. Te-me 'kavacanesu ca (326).

Sabbesaṃ **tumha-amha**saddānaṃ savibhattīnaṃ yadā padasmā paresaṃ **te me** ādesā honti yathāsaṅkhyāṃ **catutthī catthī** icc' etesu ekavacanesu.

Dadāmi te gāmaṇīyaṃ pañca (Khu. v, 229); dadāhi me gāmaṇīyaṃ (Khu. v, 227); idaṃ te raṭṭhaṃ (Khu. vi, 66, 131); ayaṃ me putto.

Padato ti kimattham? Tava nāti, mama nāti.

When the fourth and sixth (inflections) in the singular follow, all the stems "tumha" and "amha", that are after the word, together with the inflections are changed to "te" and "me" respectively.

Examples: te = tumha + sa ("tumha" together with the fourth singular inflection "sa" is changed to "te").

Why it is said "after the word"? To prevent the operation of this rule when they are not after the word such as in "tava nāti", "mama nāti", etc.

149. 248. Na ariṇhi (327).

Sabbesaṃ **tumha-amha**saddānaṃ savibhattīnaṃ yadā padasmā paresaṃ **te-me** ādesā na honti **aṃ**mhi vibhattimhi.

Passeyya taṃ vassasataṃ arogaṃ⁵³ (Khu. vi, 14); so maṃ bravīti⁵⁴.

When the inflection "aṃ" follows, all the stems "tumha" and "amha", that are after the word, together with the inflections are not changed to "te" and "me".

Examples: taṃ = tumha + aṃ (here "tumha" together with the inflection "aṃ" is not changed to "te", but it is changed to "taṃ" by Kac. 143).

150. 249. Vā tatiye ca (328).

Sabbesaṃ **tumha-amha**saddānaṃ savibhattīnaṃ yadā padasmā paresaṃ **te-me**ādesā honti vā yathāsaṅkhyāṃ tatiy'-ekavacane pare.

Kataṃ te pāpaṃ, kataṃ me pāpaṃ, kataṃ tayā pāpaṃ, kataṃ mayā pāpaṃ.

Padato ti kimatthaṃ? Tayā kataṃ, mayā kataṃ.

Optionally, when the third singular inflection follows, all the stems "tumha" and "amha", that are after the word, together with the inflections are changed to "te" and "me" respectively.

Examples: te = tumha + nā ("tumha" together with the third singular inflection "nā" is changed to "te").

Why it is said "after the word"? To prevent the operation of this rule when they are not after the word such as in "tayā kataṃ", "mayā kataṃ", etc.

151. 250. Bahuvacanesu vo no (329).

Sabbesaṃ **tumha-amha**saddānaṃ savibhattīnaṃ yadā padasmā paresaṃ **vo-no**ādesā honti yathāsaṅkyāṃ tatiyābahuvacanesu paresu.

Kataṃ vo kammaṃ, kataṃ no kammaṃ.

Padato ti kimatthaṃ? Tumhehi kataṃ, amhehi kataṃ.

Bahuvacanaggahaṇena yomhi paṭhame **vo-no**ādesā honti. Gāmaṃ vo gaccheyyātha. Gāmaṃ no gaccheyyāma.

When the third plural inflection follows, all the stems "tumha" and "amha", that are after the word, together with the inflections are changed to "vo" and "no" respectively.

⁵³ Ārogyaṃ (K).

⁵⁴ Mamabravi (K), mamabravīti (Rū).

Examples: vo = tumha + hi ("tumha" together with the third plural inflection "hi" is changed to "vo").

Why it is said "after the word"? To prevent the operation of this rule when they are not after the word such as in "tumhehi kataṃ", "amhehi kataṃ", etc.

By taking "bahuvacana", when the first inflection "yo" follows, there are substitution by "vo" and "no". Examples: vo = tumha + yo (by taking "bahuvacana" in this sutta, "tumha" together with the first inflection "yo" is changed to "vo").

152. 136. Pumantass' ā simhi (331-2).

Puma icc' evam antassa savibhattissa ā-ādeso hoti simhi vibhattimhi.

Pumā tiṭṭhati.

Simhi ti kimattham? Pumāno tiṭṭhanti.

Antaggahaṇena **maghava yuva** icc' evamādīnam antassa⁵⁵ savibhattissa ā-ādeso hoti. Maghavā, yuvā.

When the inflection "si" follows, the end (vowel) of "puma" together with the inflection becomes "ā".

Examples: pumā = puma + si ("si" together with "a" of "puma" becomes "ā").

Why it is said "when (the inflection) 'si' follows"? To prevent the operation of this rule when "si" does not follow such as in "pumāno tiṭṭhanti", etc. Example: pumāno = puma + yo ("a" of "puma" together with "yo" becomes "āno" by Kac. 155).

By taking "anta", the end of "maghava" and "yuva" together with the inflections is changed to "ā". Examples: maghavā = maghava + si ("si" together with "a" of "maghava" is changed to "ā").

153. 138. Am ālapane kavacane (333).

Puma icc' evam antassa savibhattissa am-ādeso hoti ālapan'-ekavacane pare.

He pumaṃ.

Ālapane ti kimattham? Pumā.

Ekavacane ti kimattham? He pumāno.

When the vocative singular (inflection) follows, the end (vowel) of "puma" together with the inflection becomes "am".

Examples: pumaṃ = puma + si ("si" together with "a" of "puma" is changed to "am").

Why it is said "when the vocative (singular) follows"? To prevent the operation of this rule when the vocative does not follow such as in "pumā", etc.

⁵⁵ Maghavayuva icc' evamādīnam antass (Nyā). "Pumantassā simhi" ti ettha antaggahaṇena savibhattissa āttam, atīto addhā, addhāno (Rūṭī, 197-suttam).
Maghavayuva icc' evam antassa (K).

Why it is said "when the (vocative) singular follows"? To prevent the operation of this rule when the (vocative) singular does not follow such as "he pumāno", etc.

154. 0. Samāse ca vibhāsā (334).

Puma icc' evam antassa samāse ca **amā**deso hoti vibhāsā samāse kate.

Itthī ca pumā ca napuṃsakam ca itthipumannapuṃsakāni. Itthipumannapuṃsakānam samūho itthipumannapuṃsakasamūho.

Vibhasā ti kimattham? Itthipumanapuṃsakāni.

Optionally, when a compound is made, the end (vowel) of "puma" becomes "am".

Examples: itthipumannapuṃsakāni ("ā" of "puma" becomes "am"; "m" becomes "n" by Kac. 31).

Why it is said "optionally"? To allow exceptions to this rule such as in "itthipumanapuṃsakāni".

155. 137. Yos vāno (335).

Puma icc' evam antassa savibhattissa **āno**-ādeso hoti **yosu** vibhattīsu.

Pumāno, he pumāno.

Yosvī ti kimattham? Pumā.

When the inflection "yo" follows, the end (vowel) of "puma" together with the inflection becomes "āno".

Examples: pumāno = puma + yo ("a" of "puma" together with "yo" becomes "āno").

Why it is said "when (the inflection) 'yo' follows"? To prevent the operation of this rule when "yo" does not follow such as in "pumā".

156. 142. Āne smimhi vā.

Puma icc' evam antassa savibhattissa **āne**-ādeso hoti vā **smimhi** vibhattimhi.

Pumāne, pume vā.

Optionally, when the inflection "smim" follows, the end (vowel) of "puma" together with the inflection becomes "āne".

Examples: pumāne = puma + smim ("a" of "puma" together with the inflection "smim" becomes "āne").

157. 140. Hi-vibhattimhi ca (337-8).

Puma icc' evam antassa **hi** vibhattimhi ca **āne**-ādeso hoti.

Pumānehi, pumānebhi.

Puna **vibhatti**ggahaṇaṃ kimatthaṃ? **Savibhatti**ggahaṇa-nivattanatthaṃ. Pumānehi.

Caggahaṇena maghava yuva icc' evamādīnam antassa⁵⁶ **āna**-ādeso hoti **si yo aṃ yo** icc' etesu⁵⁷ vibhattīsu. **Puma-kamma-thāma** antassa c' ukāro hoti **sa-smā**su vibhattīsu. Maghavāno. Maghavānā, maghavānaṃ, maghavāne. Yuvāno, yuvānā, yuvānaṃ, yuvāne; pumuno, pumunā. Kammuno, kammunā. Thāmuno, thāmunā.

When the inflection "hi" follows, the end (vowel) of "puma" becomes "āne".

Examples: pumānehi = puma + hi ("a" of "puma" becomes "āne").

Why (the word) "vibhatti" is taken again? To prevent the following of "savibhatti" to this sutta such as in "pumānehi".

By taking "ca", when the inflections "si", "yo", "aṃ", "yo" follow, the end (vowel) of "maghava", "yuva", etc., becomes "āna". And when the inflections "sa" and "smā" follow, the end (vowel) of "puma", "kamma", and "thāma" becomes "u". Examples: maghavāno = maghava + si (by "ca", "a" of "maghava" becomes "āna"; "si" is changed to "o" by Kac. 104).

158. 143. **Susmim ā vā** (339).

Puma icc' evam antassa **su** icc' etasmim vibhattimhi **ā**-ādeso hoti vā.

Pumāsu, pumesu vā.

Optionally, when the inflection "su" follows, the end (vowel) of "puma" becomes "ā".

Examples: pumāsu = puma + su ("a" of "puma" is changed to "ā").

159. 139. **U nāmi ca** (340).

Puma icc' evam antassa **ā-u**-ādesā honti vā **nāmi** vibhattimhi.

Pumānā, pumunā, pumena vā.

Caggahaṇam anukaḍḍhanatthaṃ.

Optionally, when the inflection "nā" follows, the end (vowel) of "puma" becomes "ā" or "u".

Examples: pumānā = puma + nā ("a" of "puma" is changed to "ā").

⁵⁶ Maghavayuva icc' evam antassa (K).

⁵⁷ Sabbāsu vibhattīsu (Rū).

"Ca" is for dragging.⁵⁸

160. 197. A kammantassa ca (341).

Kamma icc' evam antassa ca **u-a**-ādesā honti vā **nāmhi** vibhattimhi.

Kammunā (Khu. i, 299), kammanā (M. ii, 408), kammena vā.

Caggahaṇena maghava yuva icc' evam antassa **ā**-ādeso hoti kvaci **nā su** icc' etesu vibhattīsu.
Maghavānā, maghavāsu, maghavesu, maghavana vā. Yuvānā, yuvāsu, yuvesu, yuvena vā.

Optionally, when the inflection "nā" follows, the end (vowel) of "kamma" becomes "u" or "a".

Examples: kammunā = kamma + nā ("a" of "kamma" is changed to "u").

By taking "ca", optionally, when the inflections "nā" and "su" follow, the end (vowel) of "maghava", "yuva", etc., becomes "ā". Examples: maghavānā = maghava + nā ("a" of "maghava" is changed to "ā").

Iti nāma-kappe dutiyo kaṇḍo

TATTIYA-KAṆḌA

161. 244. Tumh'-amhehi nam ākaṁ (344).

Tehi **tumha-amhehi nam**vacanassa **ākaṁ** hoti.

Tumhākaṁ, amhākaṁ.

Nam iti kimattham? Tumhehi, amhehi.

After (the stems) "tumha" and "amha", the inflection "nam" becomes "ākaṁ".

Examples: tumhākaṁ = tumha + nam ("nam" becomes "ākaṁ"; "a" is elided by Kac. 83).

Why it is said "of 'nam'"? To prevent the operation of this rule when there is no "nam" such as in "tumhehi", "amhehi", etc.

162. 237. Vā yv appaṭhamo (345).

Tehi **tumha-amhehi yo** appaṭhamo **ākaṁ** hoti vā.

⁵⁸ It is for dragging the "ā" UN

Tumhākaṃ passāmi, tumhe passāmi vā. Amhākaṃ passasi, amhe passasi vā.

Yo ti kimatthaṃ? Tumhehi, amhehi.

Appaṭhamo ti kimatthaṃ? Gacchatha tumhe, gacchāma mayaṃ.

Vā ti vikappanatthena **yoṇaṃ aṃ ānaṃ** honti. Tumhaṃ, tumhānaṃ. Amhaṃ, amhānaṃ.

Optionally, after (the stems) "tumha" and "amha", "yo", that is not the first (inflection), becomes "ākaṃ".

Examples: tumhākaṃ = tumha + yo ("yo" is changed to "ākaṃ").

Why it is said "yo"? To prevent the operation of this rule when there is no "yo" such as in "tumhehi", "amhehi", etc.

Why it is said "that is not the first (inflection)"? To prevent the operation of this rule when there is the first inflection such as in "gacchatha tumhe" and "gacchāma mayaṃ".

By "vā", showing alternative meaning, "yo" becomes "aṃ" or "ānaṃ". Examples: tumhaṃ = tumha + yo ("yo" becomes "aṃ"); tumhānaṃ = tumha + yo ("yo" becomes "ānaṃ").

163. 240. Sassa' aṃ (346).

Tehi **tumha-amhehi sassa** vibhattissa **aṃ**ādeso hoti vā.

Tumhaṃ dīyate, tava dīyate. Tumhaṃ pariggaho, tava pariggaho. Amhaṃ dīyate, mama dīyate. Amhaṃ pariggaho, mama pariggaho.

Sasse ti kimatthaṃ? Tumhesu, amhesu.

Optionally, after (the stems) "tumha" and "amha", the inflection "sa" becomes "aṃ".

Examples: tumhaṃ = tumha + sa ("sa" becomes "aṃ").

Why it is said "of 'sa'"? To prevent the operation of this rule when there is no "sa" such as in "tumhesu", "amhesu", etc.

164. 200. Sabbanāmakārat' e paṭhamo (347).

Sabbesaṃ sabbanāmānaṃ **akārato**⁵⁹ **yo** paṭhamo **ettam** āpajjate.

Sabbe, ye, te, ke, tumhe, amhe, ime.

Sabbanāmā ti⁶⁰ kimatthaṃ? Devā, asurā, nāgā, gandhabbā, manussā.

⁵⁹ Akārato maro (Si).

⁶⁰ Sabbanāmānaṃ īti (K).

Akārato ti kimattham? Amū purisā tiṭṭhanti.

Yo ti kimattham? Sabbo, yo, so, ko, ayam.

Paṭhamaggahaṇam uttarasuttattham.

After "a" of all pronouns, (the inflection) "yo", that is the first one, becomes "e".

Examples: sabbe = sabba + yo ("yo" is changed to "e").

Why it is said "of (all) pronouns"? To prevent the operation of this rule when there are not pronouns such as in "devā", etc.

Why it is said "after 'a'"? To prevent the operation of this rule when there is no "a" such as in "amū purisa tiṭṭhanti".

Why it is said "yo"? To prevent the operation of this rule when there is no "yo" such as in "sabbo", etc.

Taking "paṭhama" is to follow to the next sutta.

165. 208. Dvandaṭṭhā vā (348).

Tasmā sabbanām'-akārato dvandaṭṭhā **yo** paṭhamo **ettam** āpajjate vā.

Katarakatame, katarakatamā vā.

Sabbanāmā ti⁶¹ kimattham? Devāsuraṇāgagandhabbamanussā.

Dvandaṭṭhā ti kimattham? Te, sabbe.

Optionally, in a dvanda compound, after (the last) "a" of pronouns, "yo", that is the first (inflection), becomes "e".

Examples: katarakatame = katarakatama + yo ("yo", that is the first inflection, is changed to "e").

Why it is said "pronouns"? To prevent the operation of this rule when there are not pronouns such as in "devā-sura-nāga-gandhabba-manussā".

Why it is said "in a dvanda compound"? To prevent the operation of this rule when there is no dvanda compound such as in "te" and "sabbe".

166. 209. Nāññaṇṇam sabbanāmikaṇṇam (349).

Sabbanāmikaṇṇam dvandaṭṭhe nāññaṇṇam kāriyaṇṇam hoti.

Pubbāparāṇam, pubbuttarāṇam, adharuttarāṇam.

⁶¹ Sabbanāmānam itī (K).

In a dvanda compound of pronouns, except the substitution "e" of the first inflection "yo", the other substitutions ("saṃ", "sānaṃ", etc.) are not done.

Examples: pubbāparānaṃ = pubbāpara + naṃ (here "naṃ" is not changed to "saṃ", "sānaṃ", etc.).

167. 210. Bahubbīhimhi ca (351-2).

Bahubbīhimhi ca samāse sabbanāmaavidhānaṃ ca nāññaṃ kāriyaṃ hoti.

Piyapubbāya, piyapubbānaṃ, piyapubbe, piyapubbassa.

Ce ti kimatthaṃ? Sabbanāmaavidhānaṃ⁶² hoti. Dakkhiṇapubbassaṃ, dakkhiṇapubbassā, uttarapubbassaṃ, uttarapubbassā.

Optionally, also in an **adjectival** compound (bahubbīhi), the substitution regarding pronouns, other than "e" of the first inflection "yo", does not operate.

Example: piyapubbāya = piyapubbā + smiṃ (here "smiṃ" is not changed to "saṃ" or "sā"; "smiṃ" is changed to "ya" by Kac. 101).

Why it is said "ca"?⁶³ There is substitution regarding pronouns. Examples: dakkhiṇapubbassaṃ = dakkhiṇapubba + smiṃ ("smiṃ" is changed "saṃ"; "s" is inserted by Kac. 63).

168. 203. Sabbato naṃ saṃ-sānaṃ (353, 368).

Sabbato sabbanāmato naṃvacanassa saṃ sānaṃ icc' ete ādesā honti.

Sabbesaṃ, sabbesānaṃ, sabbāsaṃ, sabbāsānaṃ. Yesaṃ, yesānaṃ, yāsaṃ, yāsānaṃ. Tesāṃ, tesānaṃ, tāsāṃ, tāsānaṃ. Kesaṃ, kesānaṃ, kāsaṃ, kāsānaṃ. Imesaṃ, imesānaṃ, imāsaṃ, imāsānaṃ. Amūsaṃ, amūsānaṃ.

Nam iti kimatthaṃ? Sabbassa, yassa, tassa, kassa. Evaṃ sabbattha.

After all pronouns, the inflection "naṃ" becomes "saṃ" or "sānaṃ".

Examples: sabbesaṃ = sabba + naṃ ("naṃ" is changed to "saṃ"; "a" is changed to "e" by Kac. 109).

Why it is said "naṃ"? To prevent the operation of this rule when there is no "naṃ" such as in "sabbassa", etc. Everywhere is like this.

169. 117. Rājassa rāju su-naṃ-hisu ca (354).

⁶² Sabbanāmaavidhānaṃ ca (Sī), Sabbanāmaavidhānaṃ ca (Rū).

⁶³ Here "ca" means optionally. UN

Sabbass' eva **rājas**addassa **rāju**-ādeso hoti **su naṃ hi** icc' etesu.

Rājūsu, rājūnaṃ, rājūhi, rājūbhi.

Su-naṃ-hi-sū ti kimatthaṃ? Rājā.

Caggahaṇam avadhāraṇatthaṃ. Rājesu, rājānaṃ, rājehi, rājebhi.

When (the inflections) "su", "naṃ", and "hi" follow, all the stem "rāja" becomes "rāju".

Examples: rājūsu = rāja + su ("rāja" becomes "rāju", "u" becomes "ū" by Kac. 89).

Why it is said "when (the inflections) 'su', 'naṃ', and 'hi' follow"? To prevent the operation of this rule when "su", "naṃ", and "hi" do not follow such as in "rājā".

"Ca" is for prevention.⁶⁴

170. 220. Sabbass' imass e vā (356).

Sabbass' eva **imas**addassa **ekāro** hoti vā **su naṃ hi** icc' etesu.

Esu, imesu; esaṃ, imesaṃ; ehi, ebhi, imehi, imebhi.

Imasse ti kimatthaṃ? Etesu, etesaṃ, etehi, etebhi.

Optionally, when (the inflections) "su", "naṃ", and "hi" follow, all the stem "ima" becomes "e".

Examples: esu = ima + su ("ima" becomes "e").

Why it is said "of 'ima'"? To prevent the operation of this rule when there is no "ima" such as in "etesu", etc.

171. 219. An'-imi nāmhi ca (357).

Imasaddassa sabbass' eva **ana imi** icc' ete ādesā honti **nāmhi** vibhattimhi.

Anena dhammadānena. Sukhitā hotu sā pajā.

Iminā Buddhapūjena patvā amataṃ padaṃ.

Nāmhī ti kimatthaṃ? Imesu, imesaṃ, imehi, imebhi.

When the inflection "nā" follows, all the stem "ima" becomes "ana" or "imi".

⁶⁴ Page: 84

To prevent the substitution "rāju". Also there are alternative forms such as "rājesu", etc. UN

Examples: anena = ima + nā ("ima" becomes "ana").

Why it is said "when (the inflection) 'nā' follows"? To prevent the operation of this rule when the inflection "nā" does not follow such as in "imesu", etc.

172. 218. Anapuṃsakass' āyaṃ simhi (306-7, 358).

Imasaddassa sabbass' eva anapuṃsakassa āyaṃ-ādeso hoti simhi vibhattimhi.

Ayaṃ puriso, ayaṃ itthī.

Anapuṃsakasse ti kimattham? Idaṃ cittaṃ tiṭṭhati.

Simhī ti kimattham? Imaṃ purisaṃ passasi tvaṃ.

When the inflection "si" follows, all the stem "ima", that is not neuter, becomes "ayaṃ".

Examples: ayaṃ = ima + si ("ima" becomes "ayaṃ"; "si" is elided by Kac. 220).

Why it is said "that is not neuter"? To prevent the operation of this rule when it is neuter such as in "idaṃ cittaṃ tiṭṭhati".

Why it is said "when (the inflection) 'si' follows"? To prevent the operation of this rule when "si" does not follow such as in "imaṃ purisaṃ passasi tvaṃ".

173. 223. Amussa mo saṃ (359).

Amusaddassa anapuṃsakassa makāro sakāram āpajjate vā simhi vibhattimhi.

Asu (M. ii, 175) rājā; asu itthī; amuko rājā; amukā itthī.

Anapuṃsakasse ti kimattham? Aduṃ (Khu. v, 34) pupphaṃ virocati.

Amhasse ti kimattham? Ayaṃ puriso tiṭṭhati.

Simhī ti kimattham? Amhaṃ (M. i, 211) purisaṃ passasi.

Optionally, when the inflection "si" follows, "m" of the stem "amu", that is not neuter, becomes "s".

Examples: asu = amu + si ("m" of "amu" is changed to "s"; "si" is elided by Kac. 220).

Why it is said "that is not neuter"? To prevent the operation of this rule when it is neuter such as in "aduṃ pupphaṃ virocati".

Why it is said "of 'amha'"? To prevent the operation of this rule when there is no "amha" such as in "ayaṃ puriso tiṭṭhati".

Why it is said "when (the inflection) 'si' follows"? To prevent the operation of this rule when the inflection "si" does not follow such as in "amhaṃ purisaṃ passasi".

174. 211. Eta-tesaṃ to (360).

Eta ta icc' etesaṃ anapumsakānaṃ **takāro sakāram** āpajjate **siṃhi** vibhattimhi.

Eso puriso, esā itthī; so puriso, sā itthī.

Eta-tesaṃ iti kimatthaṃ? Itaro puriso, itarā itthī.

Anapumsakānaṃ iti kimatthaṃ? Etaṃ cittaṃ, etaṃ rūpaṃ; taṃ cittaṃ, taṃ rūpaṃ.

When the inflection "si" follows, "t" of "eta" and "ta", that is not neuter, becomes "s".

Examples: eso = eta + si ("t" of "eta" becomes "s"; "si" is elided by Kac. 220).

Why it is said "of 'eta' and 'ta'"? To prevent the operation of this rule when there are not "eta" or "ta" such as in "itaro puriso", etc.

Why it is said "of not neuter"? To prevent the operation of this rule when it is neuter such as in "etaṃ cittaṃ", etc.

175. 212. Tassa vā nattaṃ sabbattha (361).

Tassa⁶⁵ sabbanāmassa **takārassa nattaṃ** hoti vā sabbattha liṅgesu.

Nāya, tāya; naṃ (Khu. i, 308), taṃ; ne (DhA. i, 6), te; nesu, tesu; namhhi, tamhi; nāhi, tāhi; nābhi, tābhi.

Optionally, in all genders, "t" of the pronoun "ta" becomes "n".

Examples: nāya = tā + nā ("t" of "tā" becomes "n"; "nā" is changed to "ya" by Kac. 101).

176. 213. Sa-smā-smiṃ-saṃ-sāsv attañ (362, 368).

Tassa sabbanāmassa **takārassa sabbass'** eva **attaṃ** hoti vā **sa smā smiṃ saṃ sā** icc' etesu sabbattha liṅgesu.

Assa, tassa; asmā, tasmā; smiṃ, tasmīṃ; assaṃ, tassaṃ; assā, tassā.

Takārasse ti kimatthaṃ? Amussaṃ, amussā.

Etesvī ti kimatthaṃ? Nesu, tesu.

Optionally, in the genders, when (the inflections) "sa", "smā", "smiṃ", "saṃ", and "sā" follow, all the "ta" of the pronoun "ta" becomes "a".

⁶⁵ **Ta** icc' etassa (Rū).

Examples: assa = ta + sa ("ta" becomes "a"; "s" is inserted by Kac. 63).

Why it is said "of the letter 'ta'"? To prevent the operation of this rule when there is no "ta" such as in "amussam" and "amussā".

Why it is said "when the inflections 'sa', 'smā', 'smim', 'sam', and 'sā' follow"? To prevent the operation of this rule when these inflections do not follow such as in "nesu" and "tesu".

177. 221. Imasaddassa ca (363).

Imasaddassa ca sabbass' eva attam hoti vā **sa smā smim sam sā** icc' etesu sabbattha liṅgesu.

Assa, imassa; asmā, imasmā; smim, imasmim; sam, imissam; assā, imissā.

Imasaddasse ti kimattham? Etissam, etissā.

Optionally, in all genders, when (the inflections) "sa", "smā", "smim", "sam", and "sā" follow, all the stem "ima" becomes "a".

Examples: assa = ima + sa ("ima" becomes "a"; "s" is inserted by Kac. 63).

Why it is said "of the stem 'ima'"? To prevent the operation of this rule when there is not "ima" such as in "etissam" and "etissā".

178. 224. Sabbato ko (364).

Sabbato sabbanamato **kakārāgamo** hoti vā **simhi** vibhattimhi.

Sabbako, yako, sako, amuko, asuko (A. i, 73).

Vā ti kimattham? Sabbo, yo, so, ko.

Sabbanamato ti kimattham? Puriso.

Puna **sabbato**ggahaṇena aññasmā pi **kakārāgamo** hoti. Hīnako, potako.

Optionally, when the inflection "si" follows, after all pronouns, "ka" is inserted.

Examples: sabbako = sabba + si ("ka" is inserted; "si" is changed to "o"; "a" is elided)

Why it is said "optionally"? To allow exceptions to this rule such as in "sabbo", etc.

Why it is said "after (all) pronouns"? To prevent the operation of this rule when there are not pronouns such as in "puriso", etc.

By taking "sabbato" again, also "ka" is inserted in other places such as in "hīnako", etc.

179. 204. Gha-pato smim̐-sānam̐ sam̐-sā (365).

Sabbato sabbanāmato **gha-pasaññato smim̐ sa** icc' etesaṃ **sam̐-sā**-ādesā honti vā yathāsaṅkhyam̐.

Sabbasaṃ, sabbassā; sabbāyaṃ, sabbāya. Imissaṃ, imissā (Abhi. ii, 254); imāyaṃ, imāya. Amussaṃ, amussā (M. iii, 10); amuyaṃ, amuyā.

Sabbanāmato ti kimattham̐? Itthiyaṃ, itthiyā.

Smim̐-sānam̐ iti kimattham̐? Amuyo.

Optionally, after all pronouns, that have “gha” and “pa”, “smim̐” and “sa” are changed to “sam̐” and “sā” respectively.

Examples: sabbasaṃ = sabbā + smim̐ (“ā” is named “gha”; “smim̐” is changed to “sam̐”; “s” is inserted by Kac. 63).

Why it is said “after (all) pronouns”? To prevent the operation of this rule when there are not pronouns such as in “itthiyaṃ”, etc.

Why it is said “of ‘smim̐’ and ‘sa’”? To prevent the operation of this rule when there are not “smim̐” and “sa” such as in “amuyo”.

180. 207. N' etāhi smim̐ āya-yā (369-70).

Etehi sabbanāmehi **gha-pasaññehi smim̐**vacanassa n' eva **āya-yā**desā honti.

Etissaṃ, etāyaṃ; imissaṃ, imāyaṃ; amussaṃ, amuyaṃ.

Smin ti kimattham̐? Tāya itthiyā mukham̐.

Etahī ti kimattham̐? Kaññāya, vīṇāya, gaṅgāya, kapālikāya.

The inflection “smim̐”, that follows the pronouns that have “gha” and “pa”, is not changed to “āya” or “yā”.

Examples: etissaṃ = etā + smim̐ (“ā” of “etā” is named “gha”; “smim̐” is not changed to “āya” or “yā”; “smim̐” is changed to “ssaṃ” by Kac. 179; “ā” is changed to “i” by Kac. 63).

Why it is said “smim̐”? To prevent the operation of this rule when there is not “smim̐” such as in “tāya itthiyā mukham̐”.

Why it is said “that follows the pronouns”? To prevent the operation of this rule when “smim̐” does not follows the pronouns such as in “kaññāya”, etc.

181. 95. Manogaṇādito smim̐-nānam̐ i ā (373).

Tasmā manogaṇādito **smim̐ nā** icc' etesaṃ ikāra-ākārādesā honti vā yathāsaṅkhyam̐.

Manasi (D. i, 12), manasmim; sirasi, sirasmim (VinA. i, 6); manasā (Khu. i, 13), manena; vacasā (A. i, 504), vacena; sirasā (M. ii, 406), sirena; sarasā, sarena; tapasā (Khu. ii, 128), tapena; vayasā (D. ii, 125), vayena; yayasā (Khu. ii, 73), yasena; tejasā (Khu. ii, 135), tejena; urasā (M. ii, 409), urena; thāmasā (i, 323), thāmena.

Smin-nānam iti kimattham? Mano, siro, tamo, tapo, tejo.

Ādiggaḥaṇena aññasmā pi **smin-nānam** ikāra-ākārādesā honti. Bilasi, bilasā; padasi, padasā.

Optionally, after the group “mano”, etc., “smin” and “nā” are changed to “i” and “ā” respectively.

Examples: manasi = mana + smim (“smin” is changed to “i”; “s” is inserted by Kac. 184).

Why it is said “of ‘smin’ and ‘nā’”? To prevent the operation of this rule when there are not “smin” and “nā” such as in “mano”, etc.

By taking “ādi”, in other places, “smin” and “nā” are changed to “i” and “ā” such as in “bilasi”, etc. Examples: bilasi = bila + smim (“smin” is changed to “i”; “s” is inserted by Kac. 184).

182. 97. Sassa c' o (374).

Tasmā **manogaṇādito** sassa ca okāro hoti.

Manaso (Khu. ii, 14), thāmaso, tapaso.

After the group “mano”, etc., “sa” is changed to “o”.

Examples: manaso = mana + sa (“sa” is changed to ‘o’; “s” is inserted by Kac. 184).

183. 48. Etesam o lope (375).

Etesam **manogaṇādīnam** anto ottam āpajjate vibhattilope kate.

Manomayaṁ (D. i, 73), ayomayaṁ (Khu. i, 383), tejosamena, tapoguṇena, siroruhena.

Ādiggaḥaṇam kimattham? Aññesam anto ottam āpajjate. Āposamena, vāyosamena.

Lope ti kimattham? Padasā, tapasā (Khu. ii, 121), yayasā (Khu. ii, 73), vacasā (A. i, 504), manasā (Khu. i, 13). Evaṁ aññe pi yojetabbā.

When the inflection is elided, the (end) vowel of the group “mano”, etc., becomes “o”.

Examples⁶⁶

⁶⁶ The example will be given in Taddhita. UN

What is the purpose of taking “ādi”? The (vowel) of other words becomes “o” such as in “āposamena”, etc.

Why it is said “when (the inflection) is elided”? To prevent the operation of this rule when the inflection is not elided such as in “padasā”, etc.

184. 96. Sa sare v' āgamo (376).

Eteh' eva **manogaṇādīhi** vibhattādeśe sare pare **sakārāgamo** hoti vā.

Manasā, vacasā; manasi, vacasi.

Vā ti kimattham? Manena, tejena, yasena.

Sare ti kimattham? Mano, tejo, yaso.

Puna **ādiggaḥaṇena** aññasmim pi paccaye pare **sakārāgamo** hoti. Mānasikaṃ, vācasikaṃ (Abhi. ii, 255).

Optionally, when the vowel substitution of the inflection occurs, after the group “mano”, etc., there is insertion of “s”.

Examples: manasā = mana + nā (“nā” is changed to “ā”; “s” is inserted).

Why it is said “optionally”? To allow exceptions to this rule such as in “manena”, etc.

Why it is said “vowel occurs”?⁶⁷ To prevent the operation of this rule when the vowel substitution of the inflection does not occur such as “mano”, etc.

By taking “ādi” again, also, when a other suffixes follow, there is insertion of “s” such as “mānasikaṃ”, etc.

185. 112. Santasaddassa so bhe bo c' ante (378).

Sabbassa **santasaddassa** **sakārādeso** hoti **bhakāre** pare, ante ca **bakārāgamo** hoti.

Sabbhir eva samāsetha. Sabbhi kubbetha santhavaṃ. Sataṃ saddhammam aññāya, seyyo hoti na pāpiyo (S. i, 16). Jīranti ve rājaratha sucittā. Atho sarīram pi rajaṃ upeti. Satañ ca dhammo na rajaṃ upeti, santo have sabbhi pavedayanti (Khu. i, 36). Sabbhūto, sabbhāvo.

Bhe ti kimattham? Santehi pūjito Bhagavā.

Caggahaṇam kvaci **sakārass'** eva pasiddhattham. Sakkāro, sakkato.

When “bha” follows, all the word “santa” is changed to “sa”, and at the end there is the insertion of “b”.

⁶⁷ This should not be here. Nyasa also does not comment on it. UN

Examples: sabbhi = santa + hi (“hi” is changed to “bhi”; “santa” is changed to “sa”; “b” is inserted).

Why it is said “when ‘bhi’ follows”? To prevent the operation of this rule when “bhi” does not follow such as in “santehi”, etc.

Taking “ca” is for sometimes the substitution by “s” to be accomplished.⁶⁸

186. 107. Simhi gacchantādīnaṃ ntaṣaddo aṃ (382-4).

Simhi gacchantādīnaṃ ntaṣaddo aṃ āpajjate vā.

Gacchaṃ, gacchanto; mahaṃ, mahanto; caraṃ, caranto; khādaṃ, khādanto.

Gacchantādīnaṃ iti kimatthaṃ? Anto, danto, vanto, santo.

Optionally, when (the inflection) “si” follows, the word “nta” of “gacchanta”, etc., becomes “am”.

Examples: gacchaṃ = gacchanta + si (“nta” is changed to “am”; “si” is elided; “a” is elided).

Why it is said “of ‘gacchanta’, etc.”? To prevent the operation of this rule when there is no “gacchanta”, etc., such as in “anto”, etc.

187. 108. Sesesu ntu 'va (385-8).

Gacchantādīnaṃ ntaṣaddo ntuppaccayo 'va daṭṭhabbo sesesu vibhattippaccayesu.

Gacchato, mahato; gacchati, mahati, gacchatā, mahatā.

Sesesū ti kimatthaṃ? Gacchaṃ, mahaṃ, caraṃ, khādaṃ.

When the remaining inflections follow, the suffix “nta” of “gacchanta” and others, should be regarded as “ntu”.

Examples: gacchato = gacchanta + sa (“nta” is regarded as “ntu”; the end vowel of “ntu” together with the inflection “sa” is changed to “to”).

Why it is said “when the remaining (inflections) follow”? To prevent the operation of this rule when “si” follows such as in “gacchaṃ”, etc.

188. 115. Brahm'-atta-sakha-rājādito aṃ ānaṃ (393).

Brahma atta sakha rāja icc' evamādito aṃvacanassa ānaṃ hoti vā.

Brahmānaṃ, brahmaṃ; attānaṃ, attam; sakhānaṃ, sakham; rājānaṃ, rājam.

⁶⁸ "Ca" here is for "s" to be accomplished and not "b". UN

Am iti kimattham? Rājā.

Optionally, after “brahma”, “atta”, “sakha”, “rāja”, etc., the inflection “am” is changed to “ānam”.

Examples: brahmānam = brahma + am (“am” is changed to “ānam”; “a” is elided).

Why it is said “am”? To prevent the operation of this rule when “am” does not follow such as in “rāja”, etc.

189. 113. Sy ā ca (390-1).

Brahma atta sakha rāja icc' evamādito **sivacanassa ā ca** hoti.

Brahmā, attā, sakhā, rājā, ātumā.

After “brahma”, “atta”, “sakha”, “rāja”, etc., the inflection “si” becomes “ā”.

190. 114. Yonam āno (392).

Brahma atta sakha rāja icc' evamādito **yonam āno-ādeso** hoti.

Brahmāno, attāno, sakhāno, rājāno, ātumāno.

After “brahma”, “atta”, “sakha”, “rāja”, etc., the inflection “yo” becomes “āno”.

Examples: brahmāno = brahma + yo (“yo” becomes “āno”; “a” is elided).

191. 130. Sakhato⁶⁹ c' āyo no (394).

Tasmā **sakhato** ca **yonam āyo-no-ādesā** honti.

Sakhāyo, sakhino.

Yonam iti kimattham? Sakhā.

After “sakha”, (the inflection) “yo” becomes “āyo” and “no”.

Examples: sakhāyo = sakha + yo (“yo” becomes “āyo”; “a” is elided).

Why it is said “of ‘yo’”? To prevent the operation of this rule when “yo” does not follow such as in “sakhā”.

192. 135. Smim e.

⁶⁹ Sakhāto (Sī).

Tasmā **sakhato smim**vacanassa **ekāro** hoti.

Sakhe.

After “sakha”, the inflection “smim” becomes “e”.

Examples: sakhe = sakha + smim (“smim” becomes “e”; “a” is elided).

193. 122. **Brahmato gassa ca** (287).

Tasmā **brahmato gassa ca** **ekāro** hoti.

He brahme.

After “brahma”, “ga” becomes “e”.

Examples: brahme = brahma + si (“si” is named “ga”; “si” is changed to “e”; “a” is elided).

194. 131. **Sakhantass i no-nā-nam-sesu** (407).

Tassa **sakhantassa ikāro** hoti **no nā nam sa** icc' etesu.

Sakhino, sakhinā, sakhīnam, sakhissa.

Etesvī ti kimattham? Sakhārehi.

When “no”, “nā”, “nam”, and “sa” follow, the end (vowel) of “sakha” becomes “i”.

Examples: sakhino = sakha + yo (“yo” is changed to “no” by Kac. 191; “a” of “sakha” is changed to “i”).

Why it is said “when ‘no’, ‘nā’, ‘nam’, and ‘sa’ follow”? To prevent the operation of this rule when these do not follow such as in “sakhārehi”.

195. 134. **Āro himhi vā** (408).

Tassa **sakhantassa āro** hoti vā **himhi** vibhattimhi.

Sakhārehi, sakhehi.

Optionally, when the inflection “hi” follows, the end (vowel) of “sakha” becomes “āra”.

Examples: sakhārehi = sakha + hi (“a” of “sakha” is changed to “āra”; “a” is changed to “e” by Kac. 101).

196. 133. **Su-nam-am̐su vā** (409).

Tassa **sakhantassa āro** hoti vā **su saṁ aṁ** icc' etesu.

Sakhāresu, sakhesu; sakhārānaṁ, sakhīnaṁ; sakhāraṁ, sakhaṁ.

Optionally, when “su”, “saṁ”, and “aṁ” follow, the end (vowel) of “sakha” is changed to “āra”.

Examples: sakhāresu = sakha + su (“a” of “sakha” is changed to “āra”; “a” is changed to “e” by Kac. 101).

197. 125. **Brahmato tu smiṁ ni** (405).

Tasmā **brahmato smiṁ**vacanassa **ni**-ādeso hoti.

Brahmani.

Tuggahaṇena abrahmato pi **smiṁ**vacanassa **ni** hoti. Kammani, cammani, muddhani.

After “brahma”, the inflection “smiṁ” becomes “ni”.

Examples: brahmani = brahma + smiṁ (“smiṁ” becomes “ni”).

By taking “tu”, also after words other than “brahma”, the inflection “smiṁ” becomes “ni” such as in “kammani”, etc.

Examples: kammani = kamma + smiṁ (“smiṁ” is changed to “ni”).

198. 123. **Uttam sa-nāsu** (410).

Tassa **brahma** saddassa anto **uttam āpajjate sa nā** icc' etesu.

Brahmuno, brahmunā.

Sa-nāsū ti kimattham? Brahmā⁷⁰.

When “sa” and “nā” follow, the end (vowel) of the word “brahma” becomes “u”.

Examples: brahmuno = brahma + sa (“a” of “brahma” becomes “u”; “u” is named “jha”;⁷¹ “sa” is changed to “no” by Kac. 117).

199. 158. **Satthu-pitādīnam ā sismiṁ silopo ca** (411).

Satthu-pitūādīnam anto **āttam āpajjate sismiṁ, silopo** ca hoti.

Satthā, pitā, mātā, bhātā, kattā.

⁷⁰ Ito Paraṁ "uttam iti bhāvaniddeso katthaci abhāvaṁ dasseti, brahmassa" ti pāṭho sīhaḷapothhake dissati.

⁷¹ Check number of sutta. UN

Sismim iti kimattham? Satthussa, pitussa, mātussa, bhātussa, kattussa.

When “si” follows, the end (vowel) of “satthu”, “pitu”, etc., becomes “ā”; and also “si” is elided.

Examples: satthā = satthu + si (“u” becomes “a”; “si” is elided).

Why it is said “when ‘si’ follows”? To prevent the operation of this rule when “si” does not follow such as in “satthussa”, etc.

200. 159. Aññesv ārattam (412).

Satthu-pituādīnam anto aññesu vacanesu **ārattam** āpajjate.

Satthāram, pitāram, mātāram, bhātāram, kattāram, satthārehi, pitārehi, mātārehi, bhātārehi, kattārehi.

Aññesvī ti kimattham? Satthā, pitā, mātā, bhātā, kattā⁷².

When other inflections follows, the end (vowel) of “satthu” and “pitu” becomes “āra”.

Examples: satthāram = satthu + aṃ (“u” becomes “āra”; “a” is elided).

Why it is said “when other (inflections) follow”? To prevent the operation of this rule when others do not follow such as in “satthā”, etc.

201. 163. Vā namhi (416).

Satthu-pituādīnam anto **ārattam** āpajjate vā **namhi** vibhattimhi.

Satthārānam, pitārānam, mātārānam, bhātārānam.

Vā ti kimattham? Satthānam, pitūnam, mātūnam, bhātūnam.

Optionally, when the inflection “nam” follows, the end (vowel) of “satthu” and “pitu” becomes “āra”.

Examples: satthārānam = satthu + nam (“u” of “satthu” is changed to “āra”; “a” of “āra” becomes “ā” by Kac. 89).

Why it is said “optionally”? To allow exceptions to this rule such as in “satthānam”, etc.

202. 164. Satthun attañ ca (417).

Tassa **satthusaddassa** anto **attam** āpajjate vā **namhi** vibhattimhi.

⁷² Ito param "ārattaggahaṇena katthaci aniyamaṃ dasseti, satthussa, vitussa, mātussa, bhātussā" ti pāṭho sīhaṭṭhapotthake dissati.

Satthānaṃ, pitānaṃ, mātānaṃ, bhātānaṃ, kattānaṃ.

Vā ti kimatthaṃ? Satthārānaṃ, pitarānaṃ, mātārānaṃ, bhātarānaṃ, dhītarānaṃ.

Caggahaṇaṃ aññesaṃ pi saṅgahaṇatthaṃ.

Optionally, when the inflection “naṃ” follows, the end (vowel) of the word “satthu” becomes “a”.

Examples: satthānaṃ = satthu + naṃ (“u” of “satthu” is changed “a”; “a” becomes “ā” by Kac. 89).

Why it is said “optionally”? To allow exceptions to this rule such as in “satthārānaṃ”, etc.

“Ca” is for including others too.

203. 162. U sasmim salopo ca (418).

Satthu pitu icc' evamādīnaṃ antassa **uttam** hoti vā **sasmim salopo** ca.

Satthu, satthussa, satthuno dīyate, pariggaho vā. Pitu, pitussa, pituno dīyate, pariggaho vā. Bhātu, bhātussa, bhātuno dīyate, pariggaho vā.

Caggahaṇaṃ dutiyasampiṇḍanatthaṃ.

Optionally, when (the inflection) “sa” follows, the end (vowel) of “satthu”, “pitu”, etc., becomes “u”; and also “sa” is elided.

Examples: satthu = satthu + sa (“u” is changed to “u” and “sa” is elided).

“Ca” is for including the second (meaning).⁷³

204. 167. Sakkamandhātādīnaṃ ca (419).

Sakkamandhātu icc' evamādīnaṃ anto **uttam** āpajjate **sasmim, salopo** ca hoti.

Sakkamandhātu iva assa rājino vibhavo. Evaṃ kattu, gantu, dātu icc' evamādī.

Pun' ārambhaggahaṇaṃ kimatthaṃ? Niccadīpanatthaṃ. Sakkamandhātu.

Caggahaṇaṃ dutiyasampiṇḍanatthaṃ.

When (the inflection) “sa” follows, the end (vowel) of “sakkamandhātu” becomes “u”; and also “sa” is elided.

Example: sakkamandhātu = sakkamandhātu + sa (“u” is changed to “u”; “sa” is elided).

⁷³ The first meaning is changing “u” to “u” and the second meaning is the elision of “sa”. UN

What is the purpose of the repetition of this sutta? For fixing the change of “u” to “ū”.⁷⁴

“Ca” is for including the second (meaning).⁷⁵

205. 160. Tato yonam o tu (421).

Tato **ārā**desato sabbesaṃ yonaṃ **okārā**deso hoti.

Satthāro, pitaro, mātaro, bhātaro, kattāro, vattāro.

Tuggahaṇena aññasmaṃ pi yonaṃ **okāro** hoti. Caturo janā (Khu. i, 336), gāvo, ubho, purisā⁷⁶.

After substitution “āra”, “yo” becomes “o”.

Examples: satthāro = satthu + yo (“u” of “satthu” is changed to “āra”;⁷⁷ “yo” is changed to “o”).

By taking “tu”, after other words also “yo” is changed to “o” such as in “caturo”, etc.

206. 165. Tato smim i (422).

Tato **ārā**desato **smim**vacanassa **ikārā**deso hoti.

Satthari, pitari, mātari, dhītari, bhātari, kattari, vattari.

Puna **tato**gahaṇena aññasmaṃ pi **smim**vacanassa **ikāro** hoti. Bhuvi.

After the substitution “āra”, the inflection “smim” is changed to “i”.

Examples: satthari = satthu + smim (“u” is changed to “āra”; “smim” is changed to “i”).

Again by taking “tato”, after other words also, the inflection “smim” becomes “i”, such as in “bhuvi”.

207. 161. Nā ā (423).

Tato **ārā**desato **nā**vacanassa **ā-ā**deso hoti.

Satthārā, pitārā, mātārā, bhātārā, dhītārā, kattārā, vattārā.

After the substitution “āra”, the inflection “nā” becomes “ā”.

Examples: satthārā = satthu + nā (“u” of “satthu” is changed to “āra”; “nā” is changed to “ā”; “a” is elided).

⁷⁴ There is only one example of “sakkamandhātu” with “sa”. UN

⁷⁵ The first meaning is changing “u” to “ū” and the second meaning is the elision of “sa”. UN

⁷⁶ Ubho purisā, najjo (Sī).

⁷⁷ Check which sutta. UN

208. 166. Āro rassam ikāre (424).

Ārādeso rassam āpajjate **ikāre** pare.

Satthari, pitari, mātari, dhītari, kattari, vattari.

When “i” follows, the substitution “āra” is shortened.

Examples: satthari = satthu + smim̐ (“u” is changed to “āra”; “smim̐” is changed to “i”; “ā” of “āra” is shortened; “a” is elided).

209. 168. Pitādīnam asimhi (425).

Pitādīnam **ārā**deso rassam āpajjate **asimhi** vibhattimhi.

Pitarā, mātārā, bhātarā, dhītarā, pitaro, mātaro, bhātaro, dhītaro.

Asimhiggahaṇam tomhi pare **ikārā**desañāpanattham̐. Mātito (D. i, 106), pitito (D. i, 106), bhātito, duhitito.

When the inflections other than “si” follow, the substitution “āra” of “pitu”, etc., becomes short.

Examples: pitarā = pitu + nā (“u” is changed to “āra”; “nā” is changed to “ā”; “ā” of “āra” is shortened; “a” is elided).

Taking the inflections other than “si”, when “to” follows, is for showing the substitution “i”. Examples: mātito = mātu + to (“u” of “mātu” is changed to ‘i’).

210. 239. Tayā-tayīnam takāro tvattam̐ vā (435).

Tayā tayi icc' etesam̐ **takāro tvattam̐** āpajjate vā.

Tvayā, tayā; tvayi, tayi.

Etesam iti kimattham̐? Tuvam̐, tavam̐.

Optionally, “ta” of (the substitutions) “tayā” and “tayi” becomes “tva”.

Examples: tvayā = tumha + nā (“tumha” is changed to “tayā” together with the inflection by Kac. 245; “ta” is changed to “tva”).

Why it is said “of (the substitutions ‘tayā’ and ‘tayi’)?” To prevent the operation of this rule when there are not “tayā” and “tayi” such as in “tuvam̐”, etc.

CATUTTHA-KAṆḍA

211. 126. Attanto hismim anattaṃ (439).

Tassa attano anto anattam āpajjate himhi vibhattimhi.

Attanehi, attanebhi.

Attanto ti kimattham? Rājeḥi, rājebhi.

Hismin iti kimattham? Attano⁷⁸.

Anattam iti bhāvaniddesena attasaddassa sakādeso⁷⁹ hoti sabbāsu vibhattīsu. Sako, sakā, sakaṃ, sake.

When the inflection “hi” follows, the end (vowel) of “atta” becomes “ana”.

Examples: attanehi = atta + hi (“a” of “atta” becomes “ana”; “a” is changed to “e”).⁸⁰

Why it is said “the end (vowel) of ‘atta’”? To prevent the operation of this rule when there is no “atta” such as in “rājeḥi”, etc.

Why it is said “when (the inflection) ‘hi’ follows”? To prevent the operation of this rule when “hi” does not follow such as in “attano”.

By showing the state as “anatta”, when all inflections follow, the word “atta” becomes “saka” such as in “sako”, etc.

212. 129. Tato smimṃ ni (405).

Tato attato smimṃvacanassa ni hoti.

Attani.

After “atta”, the inflection “smimṃ” becomes “ni”.

Examples: attani = atta + smimṃ (“smimṃ” is changed to “ni”).

⁷⁸ Attanā (Si).

⁷⁹ Sakāraḍeso (K).

⁸⁰ Check Kac. Number. UN

213. 127. Sassa no (440).

Tato **attato** **sasssa** vibhattissa **no** hoti.

Attano.

After “atta”, the inflection “sa” becomes “no”.

Examples: attano = atta + sa (“sa” becomes “no”).

214. 128. Smā nā (441).

Tato **attato** **smā**vacanassa **nā** hoti.

Attanā.

Puna **tato**gahaṇena tassa **attano** **takārass'** eva **rakāro** hoti sabbesu vacanesu. Atrajo, atrajaṃ.

After “atta”, the inflection “smā” becomes “nā”.

Examples: attanā = atta + smā (“smā” becomes “nā”).

By taking “tato” again, when all inflections follow, “ta” of “atta” becomes “ra”. Examples: atrajo = atta + jo (“ta” of “atta” becomes “ra”).

215. 141. Jha-lato ca⁸¹ (442).

Jha la icc' etehi **smā**vacanassa **nā** hoti.

Agginā, daṇḍinā, bhikkhunā, sayambhunā.

Smā ti kimatthaṃ? Aggayo, munayo, isayo.

After “jha” and “la”, the inflection “smā” becomes “nā”.

Examples: agginā = aggi + smā (“i” is named “jha”; “smā” is changed to “nā”).

Why it is said “smā”? To prevent the operation of this rule when “smā” does not follow such as in “aggayo”, etc.

216. 180. Gha-pato smiṃ yaṃ vā (443).

Tasmā **gha-pato** **smiṃ**vacanassa **yaṃ** hoti vā.

⁸¹ Caggahaṇaṃ kvaci nivattanatthaṃ (Rū), caggahaṇaṃ tadanukaḍḍhantham (Nyā).

Kaññāyaṃ, kaññāya; rattiyaṃ, rattiya; itthiyaṃ, itthiya; yāguyaṃ, yāguyā; vadhuyaṃ, vadhuyā.

Optionally, after “gha” and “pa”, the inflection “smim” becomes “yam”.

Examples: kaññāyaṃ = kaññā + smim (“ā” is named “gha”; “smim” becomes “yam”).

217. 199. Yonaṃ ni napuṃsakehi (444).

Sabbesaṃ yonaṃ **ni** hoti vā napuṃsakehi liṅgehi.

Aṭṭhīni, aṭṭhī; āyūni, āyū.

Napuṃsakehi ti kimatthaṃ? Itthiyo.

Optionally, after neuter stems, all of “yo” becomes “ni”.

Examples: aṭṭhīni = aṭṭhi + yo (“yo” becomes “ni”; “i” becomes “ī” by Kac. 88).

Why it is said “after the neuter (stems)”? To prevent the operation of this rule when there are not neuter stems such as in “itthiyo”.

218. 196. Ato niccaṃ (445).

Akāraṇtehi napuṃsakaliṅgehi yonaṃ **ni** hoti niccaṃ.

Yāni, yāni; tāni, tāni; kāni, kāni; bhayāni, bhayāni; rūpāni, rūpāni.

After neuter stems that end in “a”, always “yo” becomes “ni”.

Examples: yāni = ya + yo (“yo” becomes “ni”; “a” becomes “ā” by Kac. 88).

219. 195. Si ‘m (446).

Akāraṇtehi napuṃsakaliṅgehi sivaṇassa **aṃ** hoti niccaṃ.

Sabbaṃ, yaṃ, taṃ, kaṃ, rūpaṃ.

After neuter stems that end in “a”, always the inflection “si” becomes “aṃ”.

Examples: sabbaṃ = sabba + si (“si” becomes “aṃ”; “a” is elided).

220. 74. Sesato lopam ga si pi (447).

Tato niddiṭṭhehi liṅgehi sesato **ga si** icc' ete lopam āpajjante.

Bhoti itthi, sā itthī. Bho daṇḍi, bho daṇḍī. Bho sattha, bho satthā. Bho rāja, bho rājā.

Sesato ti kimattham? Puriso gacchati.

Ga-sī ti kimattham? Itthiyā; satthussa.

After the remaining stems that are shown,⁸² “ga” and “si” are elided.

Examples: itthi = itthi + si (“si” is named “ga”; “ga” is elided).

Why it is said “after the remaining”? To prevent the operation of this rule when there are no remaining stems such as “puriso...”

Why it is said “‘ga’ and ‘si’”? To prevent the operation of this rule when “ga” and “si” do not follow such as in “itthiyā”, etc.

221. 282. Sabbāsam āvuso-'pasagga-nipātādīhi ca (448).

Sabbāsaṃ vibhattīnaṃ ekavacanabahuvacanānaṃ paṭhamā-dutiyā-tatīyā-catutthī-pañcamī-chaṭṭhī-sattamīnaṃ lopo hoti **āvuso upasagga nipāta** icc' evamādīhi ca.

Tvaṃ pan' āvuso (Vin. ii, 1); tumhe pan' āvuso (Vin. ii, 161); padaso dhammaṃ vāceyya (Vin. ii, 25); vihāraṃ sve upagaccheyya.

Pa, parā, nī, nī, u, du, saṃ, vi, ava, anu, pari, adhi, abhi, pati, su, ā, ati, api, apa, upa. Pahāro, parābhavo, nihāro, nīhāro, uhāro, duhāro, saṃhāro, vihāro, avahāro, anuhāro, parihāro, adhihāro, abhihāro, patihāro, suhāro, āhāro, athihāro, apihāro, apahāro, upahāro. Evaṃ vīsati **upasaggehi** ca, yathā, tathā, evaṃ, khalu, kho, tatra, atho, atha, hi, tu, ca, vā, vo, haṃ, ahaṃ, alaṃ, eva, ho, aho, he, ahe, re, are. Evamādīhi **nipātehi** ca yojetabbāni.

Caggahaṇam avadhāraṇatthaṃ.

After “āvuso”, prefixes and particles, etc., all the inflections, singular and plural, namely, first, second, third, fourth, fifth, sixth, seventh, are elided.

Examples: āvuso = āvuso + si (“si” is elided).

This rule should be employed after the twenty prefixes, “pa”, etc., and particles, “yathā”, etc.

“Ca” is for emphasis.

222. 342. Pumaṣṣa liṅgādīsu samāsesu (449).

⁸² Those that are shown by the sutta “siṃ so syāca” are called “sesa” here. UN

Puma icc' etassa anto lopam āpajjate **liṅgā**disu parapadesu⁸³ samāsesu.

Pullīṅgaṃ, pumbhāvo, puṅkokilo.

Pumasse ti kimatthaṃ? Itthiliṅgaṃ, napuṃsakaliṅgaṃ.

Liṅgādisū ti kimatthaṃ? Pumittthī.

Samāsesu ti kimatthaṃ? Pumassa liṅgaṃ.

In compounds, when (the word) “liṅga”, etc., are the last member, the end (vowel) of “puma” is elided.

Examples: pullīṅgaṃ = puma + liṅgaṃ (“a” of “puma” is elided; “m” becomes “ṃ” by Kac. 82; “ṃ” becomes “l” by “vā” in Kac. 31).

Why it is said “of ‘puma’”? To prevent the operation of this rule when there is not “puma” such as in “itthiliṅgaṃ”, etc.

Why it is said “when ‘liṅga’, etc., (are the last member)”? To prevent the operation of this rule when “liṅga”, etc., are not the last member such as in “pumittthī”.

Why it is said “in compounds”? To prevent the operation of this rule where there are not compounds such as in “pumassa liṅgaṃ”.

223. 188. Am yam īto pasaṇṇato (450).

Amvacanassa **yam** hoti vā īto **pasaṇṇato**.

Itthiyaṃ, itthiṃ.

Pasaṇṇato ti kimatthaṃ? Daṇḍinaṃ, bhoginaṃ.

Am iti kimatthaṃ? Itthīhi.

Optionally, after “ī” that is named “pa”, “am” becomes “yam”.

Examples: itthiyaṃ = itthī + am (“ī” is named “pa”; “am” becomes “yam”; “ī” is shortened by Kac. 84).

Why it is said “that is named ‘pa’”? To prevent the operation of this rule when there is no “pa” such as in “daṇḍinaṃ”, etc.

Why it is said “am”? To prevent the operation of this rule when there is not “am” such as in “itthīhi”.

224. 153. Nam jhato katarassā (451).

Tasmā **jhato** katarassā **am**vacanassa **nam** hoti.

⁸³ Parapadesu pi.

Daṇḍinaṃ, bhoginaṃ.

Jhato ti kimatthaṃ? Vessabhuṃ.

Katarassā ti kimatthaṃ? Kucchiṃ.

After “jha” that has been made short, the inflection “aṃ” becomes “naṃ”.

Examples: daṇḍinaṃ = daṇḍī + aṃ (“ī” is named “jha”; “ī” is shortened by Kac. 84; “aṃ” becomes “naṃ”).

Why it is said “after ‘jha’”? To prevent the operation of this rule when there is not “jha” such as in “vessabhuṃ”.

Why it is said “that has been made short”? To prevent the operation of this rule when it has not been made short such as in “kucchiṃ”.

225. 151. Yonaṃ no (452).

Sabessaṃ yonaṃ **jhato** katarassā **no** hoti.

Daṇḍino bhogino; he daṇḍino, he bhogino.

Katarassā ti kimatthaṃ? Aggayo, munayo, isayo.

Jhato ti kimatthaṃ? Sayambhuno.

Yonan ti kimatthaṃ? Daṇḍinā, bhoginā.

After “jha” that has been made short, “yo” becomes “no”.

Examples: daṇḍino = daṇḍī + yo (“ī” is named “jha”; “ī” is shortened by Kac. 84; “yo” becomes “no”).

Why it is said “that has been made short”? To prevent the operation of this rule when it has not been made short such as in “aggayo”, etc.

Why it is said “after ‘jha’”? To prevent the operation of this rule where there is not “jha” such as in “sayambhuno”.

Why it is said “of ‘yo’”? To prevent the operation of this rule where there is not “yo” such as in “daṇḍinā”, etc.

226. 154. Smiṃ ni (406).

Tasmā **jhato** katarassā **smiṃ**vacanassa **ni**-ādeso hoti.

Daṇḍini, bhogini.

Katarassā ti kimatthaṃ? Byādhimhi.

After “jha” that has been made short, the inflection “smiṃ” becomes “ni”.

Examples: daṇḍini = daṇḍi + smiṃ (“i” is named “jha”; “i” is shortened by Kac. 84; “smiṃ” is changed to “ni”).

Why it is said “that has been made short”? To prevent the operation of this rule when it has not been made short such as in “byādhimhi”.

227. 270. Kissa ka ve ca (456).

Kim icc' etassa **ko** ca hoti **vapaccaye** pare.

Kva gato 'si tvaṃ Devānaṃpiyatissa.

Caggahaṇena avapaccaye pare pi **ko** ca hoti. Ko taṃ ninditum arahati (Khu. i, 47); kathaṃ bodhayitum⁸⁴ dhammaṃ.

Ve ti kimatthaṃ? Kuto āgato 'si tvaṃ.

When the suffix “va” follows too, “kiṃ” becomes “ka”.

Examples: kva = kiṃ + va (“kiṃ” becomes “ka”; “a” is elided by Kac. 404).

By taking ‘ca’, when others suffixes that are not “va” follow, there is also “ka”. Examples: ko = kiṃ + si (“kiṃ” becomes “ka”; “si” is changed to “o” by Kac. 104).

Why it is said “va”? To prevent the operation of this rule when “va” does not follow such as in “kuto...”

228. 272. Ku hiṃ-haṃsu ca (460).

Kim icc' etassa **ku** hoti **hiṃ haṃ** icc' etesu ca.

Kuhiṃ gacchasi, kuhaṃ gacchasi.

Caggahaṇena hiṃcanaṃ-dācanaṃpaccayesu paresu aññatthāpi **ku** hoti. Kuhiṃcanaṃ, kudācanaṃ.

Also when “hiṃ” and “haṃ” follow, “kiṃ” becomes “ku”.

Examples: kuhiṃ = kiṃ + hiṃ (“kiṃ” becomes “ku”).

By taking “ca”, when “hiṃcanaṃ” and “dācanaṃ” follow, in other places too, there is substitution by “ku”. Examples: kuhiṃcanaṃ = kiṃ + hiṃcanaṃ (“kiṃ” is changed to “ku”).

229. 226. Sesesu ca (457).

⁸⁴ Bodhesi tvaṃ (Sī).

Kim icc' etassa **ko** hoti sesesu vibhattipaccayesu paresu.

Ko pakāro, katham, kam pakāram, katham.

Caggahaṇam anukaḍḍhanattham.

When the remaining inflections and suffixes follow, “kim” becomes “ka”.

Examples: ko = kim + si (“kim” becomes “ka”; “si” becomes “o” by Kac. 104).

“Ca” is for dragging.⁸⁵

230. 262. Tra-to-thesu ca (460).

Kim icc' etassa **ku** hoti **tra to tha** icc' etesu ca.

Kutra, kuto, kuttha.

Caggahaṇam anukaḍḍhanattham.

When “tra”, “to”, and “tha” follow, “kim” becomes “ku”.

Examples: kutra = kim + tra (“kim” becomes “ku”).

“Ca” is for dragging.⁸⁶

231. 263. Sabbass' etass' ākāro vā (461).

Sabbassa **etasaddassa** **ākāro** hoti **vā to tha** icc' etesu.

Ato, attha; etto, ettha.

Optionally, when “to” and “tha” follow, all the word “eta” becomes “a”.

Examples: ato = eta + to (“eta” becomes “a”).

232. 267. Tre niccam (462).

Sabbassa **etasaddassa** **ākāro** hoti **niccam tra-paccaye** pare.

Atra.

⁸⁵ It is for dragging “ka”. UN

⁸⁶ It is for dragging “kissa” and “ku”. UN

When the suffix “tra” follows, always all the word “eta” becomes “a”.

Examples: atra = eta + tra (“eta” becomes “a”).

233. 264. E to-thesu ca⁸⁷.

Sabbassa **etasaddassa ekāro** hoti vā **to tha** icc' etesu.

Etto, ato; ettha, attha.

Optionally, when “to” and “tha” follow, all the word “eta” becomes “e”.

Examples: etto = eta + to (“eta” becomes “e”; “t” is doubled by Kac. 28).

234. 265. Imass' i thaṃ-dāni-ha-to-dhesu ca (463).

Imasaddassa sabbass' eva ikāro hoti **thaṃ dāni ha tho dha** icc' etesu.

Itthaṃ, idāni, iha, ito, idha⁸⁸.

When “thaṃ”, “dāni”, “ha”, “tho”, and “dha” follow, all the word “ima” becomes “i”.

Examples: itthaṃ = ima + thaṃ (“ima” becomes “i”; “t” is doubled by Kac. 28).

235. 281. A dhunāmhi ca (464).

Imasaddassa sabbass' eva akāro hoti **dhunāmhi** paccaye pare.

Adhunā.

Caggahaṇam avadhāraṇatthaṃ.

When the suffix “dhunā” follows, all the word “ima” becomes “a”.

Examples: adhunā = ima + dhunā (“ima” becomes “a”).

“Ca” for emphasis.

236. 280. Eta rahimhi (465).

⁸⁷ Etothesu vā (Sī).

⁸⁸ Ito param "cassaddaggahaṇam avadhāraṇattha" nti pāṭo sihaḷapottake dissati. Padarūpasiddhiṭikāyaṃ pana "caggahaṇam sabbaggahaṇ' ānukaḍḍhanattha" nti vuttam.

Sabbass' eva **imas**saddassa **etā**deso hoti **rahimhi** paccaye pare.

Etarahi.

When the suffix “rahi” follows, all the word “ima” becomes “eta”.

Examples: etarahi = ima + rahi (“ima” becomes “eta”).

237. 176. Itthiyam ato āpaccayo (466).

Itthiyam vattamānāya **akārato āpaccayo** hoti.

Sabbā, yā, sā, kā, katarā.

In the feminine after “a”, there is the suffix “ā”.

Examples: sabbā = sabba + si (“ā” is inserted after “sabba”; “si” is elided; “a” is elided)⁸⁹

238. 187. Nadādito vā ī (467).

Nadādito vā anadādito vā itthiyam vattamānāya **ī-paccayo** hoti.

Nadī, mahī, kumārī, taruṇī, sakhī, itthī⁹⁰.

In the feminine, after “nada” and the like, and after words that are not “nadādi”, that end in “u” and “o”,⁹¹ there is the suffix “ī”.

Examples: nadī = nada + si (“ī” is inserted after “nada”; “si” is elided; “a” is elided).

239. 190. Nava-ṇika-ṇeyya-ṇa-ntūhi (468).

Nava ṇika ṇeyya ṇa ntu icc' etehi⁹² itthiyam vattamānehi **ī-paccayo** hoti.

Māṇavī, paṇḍavī, nāvikī, venateyyī, kunteyyī, gotamī, guṇavatī, sāmāvatī.

In the feminine, after (words ending in) “ṇava”, “ṇika”, “ṇeyya”, “ṇa”, “ntu”, there is the suffix “ī”.

Examples: māṇavī = māṇava + si (“ī” is inserted after “māṇava”; “si” is elided; “a” is elided).

⁸⁹ Kac. Number? UN

⁹⁰ Ito param “hatthī” ti udāharāṇam katthaci dissati, taṁ na yuttam itthiyam “hatthini” ti padass' eva dīṭṭhattā.

⁹¹ “nadādi” are words ending in “a” like “nada”; “anadādi” are words ending in “u” and “o”, that do not belong to “nadādi”. UN

⁹² Navaṇikaṇeyyaṇantupaccayantehi (Rū).

240. 193. Pati-bhikkhu-rājīkāranteḥi inī (469-70).

Pati-bhikkhu-rājī'-īkāranteḥi itthiyaṃ vattamāneḥi **inī**-paccayo hoti.

Gahapatānī, bhikkhunī, rājīnī, hatthinī, daṇḍinī, medhāvinī, tapassinī.

In the feminine, after “pati”, “bhikkhu”, “rāja”, and (words ending in) “ī”, there is the suffix “inī”.

Examples: gahapatānī = gahapati + si (“inī” is inserted after “gahapati”; “i” of “pati” is changed to “a” by Kac. 91; “i” of “inī” is elided by Kac. 13; “a” is lengthened by Kac. 16; “si” is elided).

241. 191. Ntussa tam īkāre (471).

Sabbass' eva **ntupaccayassa takāro**⁹³ hoti vā **īkāre** pare.

Guṇavatī, guṇavantī; kulavatī, kulavantī; satimatī, satimantī; mahatī, mahantī; gottamatī, gottamantī.

Optionally, when “ī” follows, all of the suffix “ntu” becomes “ta”.

Examples: guṇavatī = guṇavantu + si (“ī” is inserted after “guṇavantu” by Kac. 239; “ntu” becomes “ta”; “si” is elided; “a” is elided).

242. 192. Bhavato bhoto (472).

Sabbass' eva **bhavantasaddassa bhotā**deso hoti **īkāre** itthigate⁹⁴ pare.

Bhoti ayye (Vin. ii, 280), bhoti kaññe, bhoti Kharādiye (Khu. v, 4).

In the feminine when “ī” follows, all the word “bhavanta” is changed to “bhota”.

Examples: bhoti = bhavanta + si (“ī” is inserted after “bhavanta” by Kac. 239; “bhavanta” is changed to “bhota”; “si” is elided; “a” is elided; “ī” is shortened by Kac. 245).

243. 110. Bho ge tu (473-84).

Sabbass' eva **bhavantasaddassa bho-**ādeso hoti **ge** pare.

Bho purisa, bho aggi, bho rāja, bho sattha, bho daṇḍi, bho sayambhu.

Ge ti kimatthaṃ? Bhavatā⁹⁵, bhavaṃ.

⁹³ To ādeso (K).

⁹⁴ Itthiyaṃ kate (Sī).

⁹⁵ Bhavato (Sī).

Tuggahaṇena aññasmim pi vacane sabbassa bhavantasaddassa bhonta bhante bhonto bhadde bhotā bhoto icc' ete ādesā honti. Bhonta, bhante, bhonto, bhadde, bhotā, bhoto.

When “ga” follows, all the word “bhavanta” becomes “bho”.

Examples: bho = bhavanta + si (“si” is named “ga”; “bhavanta” is changed to “bho”; “si” is elided).

Why it is said “when ‘ga’ follows”? To prevent the operation of this rule when “ga” does not follow such as in “bhavatā”, etc.

By taking “tu”, also when other inflections follow, all the word “bhavanta” becomes “bhonta”, “bhante”, “bhonto”, “bhadde”, “bhotā”, and “bhoto”.

244. 72. Akārapitādyantānam ā (475).

Akāro ca pitādīnam anto ca āttam āpajjate **ge** pare.

Bho purisā, bho rājā, bho pitā, bho mātā, bho satthā.

When “ga” follows, the letter ‘a’ and the end (vowel) of “pitu”, etc., becomes “ā”.

Examples: purisā = purisa + si (“si” is named “ga”; “a” becomes “ā”; “si” is elided).

245. 152. Jha-la-pā rassam (477).

Jha la pa icc' ete rassam āpajjante **ge** pare.

Bho daṇḍi, bho sayambhu, bhoti itthi, bhoti vadhu.

When “ga” follows, “jha”, “la”, and “pa” become short.

Examples: daṇḍi = daṇḍī + si (“si” is named “ga”; “ī” is named “jha”; “ī” is shortened; “si” is elided).

246. 73. Ākāro vā (476, 478-9).

Ākāro rassam āpajjate vā **ge** pare.

Bho rāja, bho rājā; bho atta, bho attā; bho sakha, bho sakhā; bho sattha, bho satthā.

Optionally, when “ga” follows, “ā” becomes short.

Examples: rāja = rāja + si (“si” is named “ga”; “a” becomes “ā” by Kac. 244; by this sutta “a” is shortened; “si” is elided).

Iti nāma-kappe catuttho kaṇḍo

247. 261. Tvādayo vibhattisaññāyo (492).

To ādi yesaṃ paccayānaṃ, te honti tvādayo. Te paccayā tvādayo vibhattisaññā va daṭṭhabbā.

Sabbato, yato, tato, kuto, ato, ito, sabbadā, yadā, tadā, kadā, idha, idāni.

Those suffixes that begin with “to” are called “tvādi”. These “tvādi” suffixes are named inflections.

248. 260. Kvaci to pañcamyatthe (493).

Kvaci topaccayo hoti pañcamyatthe

Sabbato, yato, tato, kuto, ato, ito.

Kvacī ti kimatthaṃ? Sabbasmā, imasmā.

Optionally, in the meaning of the fifth (inflection) there is the suffix “to”.

Examples: sabbato = sabba + to (“to” is named the fifth inflection).

Why it is said “optionally”? To allow exceptions to this rule such as in “sabbasmā”, etc.

249. 266. Tra-tha sattamiyā sabbanāmehi (494).

Tra tha icc' ete paccayā honti sattamyatthe sabbanāmehi.

Sabbatra, sabbattha; yatra, yattha; tatra, tattha.

After pronouns, in the meaning of the seventh (inflection), there are the suffixes “tra” and “tha”.

Examples: sabbatra = sabba + tra (“tra” is named the seventh inflection).

250. 268. Sabbato dhi (502).

Sabba icc' etasmā dhi-paccayo hoti kvaci sattamyatthe.

Sabbadhi, sabbasmim.

Optionally, in the meaning of the seventh (inflection), after “sabba” there is the suffix “dhi”.

Examples: sabbadhi = sabba + dhi (“dhi” is named the seventh inflection).

251. 269. Kimsmā vo (499).

Kim icc' etasmā **va**-paccayo hoti sattamyatthe.

Kva gato 'si tvaṃ devānaṃ piyatissa.

In the meaning of the seventh (inflection), after “kim” there is the suffix “va”.

Examples: kva = kim + va (“va” is named the seventh inflection; “kim” is changed to “ka” by Kac. 227; “a” is elided by Kac. 83).

252. 271. Him-haṃ-hiñcanaṃ (500)⁹⁶.

Kim icc' etasmā **him haṃ hiñcanaṃ** icc' ete paccayā honti sattamyatthe.

Kuḥim, kuhaṃ, kuhiñcanaṃ.

In the meaning of the seventh (inflection), after “kim” there are the suffixes “him”, “haṃ”, and “hiñcanaṃ”.

Examples: kuḥim = kim + him (“him” is named the seventh inflection; “kim” is changed to “ku” by Kac. 228).

253. 273. Tamhā ca (501).

Tamhā ca him haṃ icc' ete paccayā honti sattamyatthe.

Tahim, tahaṃ.

Caggahaṇaṃ hiñcanaaggahaṇa-nivattanatthaṃ.

In the meaning of the seventh inflection, after “ta” there are the suffixes “him” and “haṃ”.

Examples: tahim = ta + him (“him” is named the seventh inflection).

“Ca” is to prevent “hiñcana” to be dragged here.

254. 274. Imasmā ha-dhā ca (503).

Imasmā ha dha icc' ete paccayā honti sattamyatthe.

Iha, idha.

⁹⁶ Mog. 4.

Caggahaṇam avadhāraṇatthaṃ.

In the meaning of the seventh (inflection), after “ima” there are the suffixes “ha” and “dha”.

Examples: iha = ima + ha (“ha” is named the seventh inflection; “ima” becomes “i” by Kac. 234).

“Ca” is for preventing other words rather than “ima”.

255. 275. Yato hiṃ (504).

Tasmā yato hiṃ-paccayo hoti sattamyatthe.

Yahiṃ.

In the meaning of the seventh inflection, after “ya” there is the suffix “hiṃ”.

Examples: yahiṃ = ya + hiṃ (“hiṃ” is named the seventh inflection)

256. 0. Kāle.

"Kāle" icc' etaṃ adhikāratthaṃ veditabbaṃ.

(The word) “kāle” is for dragging.

257. 276. Kiṃ-sabb'-añña'-eka-ya-kuhi dā-dācanam (503).

Kiṃ sabba añña eka ya ku icc' etehi **dā dācanam** icc' ete paccayā honti kāle sattamyatthe.

Kadā, sabbadā, aññadā, ekadā, yadā, kudācanam.

In time, in the meaning of the seventh (inflection), after “kiṃ”, “sabba”, “añña”, “eka”, “ya”, and “ku” there are the suffixes “dā” and “dācanam”.

Examples: kadā = kiṃ + dā (“dā” is named the seventh inflection in time; “kiṃ” is changed to “ka” by Kac. 227).

258. 278. Tamhā dāni ca (506).

Ta icc' etasmā **dāni dā** icc' ete paccayā honti kāle sattamyatthe.

Tadāni, tadā.

Caggahaṇam anukaḍḍhanatthaṃ.

In time, in the meaning of the seventh inflection, after “ta” there are the suffixes “dāni” and “dā”.

Examples: tadāni = ta + dāni (“dāni” is named the seventh inflection in time).

“Ca” is for dragging “dā”.

259. 279. Imasmā rahi-dhunā-dāni ca (507).

Imasmā rahi dhunā dāni icc' ete paccayā honti kāle sattamyatthe.

Etarahi, adhunā, idāni.

Caggahaṇam anukaḍḍhanattham.

In time, in the meaning of the seventh (inflection), after “ima” there are the suffixes “rahi”, “dhunā”, and “dāni”.

Examples: etarahi = ima + rahi (“rahi” is named the seventh inflection in time; “ima” is changed to “eta” by Kac. 236).

“Ca” is for dragging “dāni”.

260. 277. Sabbassa so dāmhi vā (508).

Sabba icc' etassa sakārādeso hoti vā **dāmhi** paccaye pare.

Sadā, sabbadā.

Optionally, when the suffix “dā” follows, “sabba” becomes “sa”.

Examples: sadā = sabba + dā (“dā” is named seventh inflection in time; “sabba” is changed to “sa”).

261. 369. Avaṇṇo ye lopaṇ ca (509).

Avaṇṇo ye paccaye pare lopam āpajjate.

Bāhussaccaṃ (Khu. i, 4); paṇḍiccaṃ (Abhi. iii, 128); vepullaṃ (Abhi. iii, 128); kāruṇṇaṃ; kosallaṃ (Abhi. iii, 128); sāmāññaṃ (Khu. vi, 177); sohajjaṃ.

When the suffix “ya” follows, the letter “a” and “ā” are elided.

Examples⁹⁷

⁹⁷ This is a taddhita suffix “ṇya”. UN

262. 391. Vuḍḍhassa jo iy'-iṭṭhesu (513).

Sabbass' eva **vuḍḍha**saddassa **jo**-ādeso hoti **iya iṭṭha** icc' etesu paccayesu.

Jeyyo, jeṭṭho (D. ii, 13).

When the suffixes “iya” and “iṭṭha” follow, all the word “vuḍḍha” becomes “jo”.

Examples⁹⁸

263. 392. Pasatthassa so ca (512).

Sabbass' eva **pasattha**saddassa **so**-ādeso hoti, **jā**deso ca **iya iṭṭha** icc' etesu paccayesu.

Seyyo (A. i, 130), seṭṭho (D. ii, 13), jeyyo, jeṭṭho (D. ii, 13).

When the suffixes “iya” and “iṭṭha” follow, all the word “pasattha” becomes “sa”.

Examples⁹⁹

264. 393. Antikassa nedo (514).

Sabbassa **antika**saddassa **nedā**deso hoti **iya iṭṭha** icc' etesu paccayesu.

Nediyo, nediṭṭho.

When the suffixes “iya” and “iṭṭha” follow, all the word “antika” becomes “neda”.

Examples¹⁰⁰

265. 394. Bālhasassa sādho (515).

Sabbassa **bālha**saddassa **sādhā**deso hoti **iya iṭṭha** icc' etesu paccayesu.

Sādhiyo, sādhiṭṭho.

When the suffixes “iya” and “iṭṭha” follow, all the word “bālha” becomes “sādha”.

Examples¹⁰¹

⁹⁸ This a taddhita suffix “iya” and “iṭṭha”. UN

⁹⁹ This is a taddhita suffix “iya” and “iṭṭha”. UN

¹⁰⁰ This is a taddhita suffix “iya” and “iṭṭha”. UN

¹⁰¹ This is a taddhita suffix “iya” and “iṭṭha”. UN

266. 395. Appassa kaṇ (516).

Sabbassa **appasaddassa kaṇādeso** hoti **iya iṭṭha** icc' etesu paccayesu.

Kaṇiyo, kaṇiṭṭho.

When the suffixes “iya” and “iṭṭha” follow, all the word “appa” becomes “kaṇ”.

Examples¹⁰²

267. 396. Yuvānañ ca (517).

Sabbassa **yuvasaddassa kaṇādeso** hoti **iya iṭṭha** icc' etesu paccayesu.

Kaniyo, kaniṭṭho.

Caggahaṇam anukaḍḍhanattham.

When the suffixes “iya” and “iṭṭha” follow, all the word “yuva” becomes “kaṇ”.

Examples¹⁰³

“Ca” is for dragging the word “kaṇ”.

268. 397. Vantu-mantu vīnañ ca lopo (518).

Vantu mantu vī icc' etesaṃ paccayānaṃ lopo hoti **iya iṭṭha** icc' etesu paccayesu.

Guṇiyo, guṇiṭṭho, satiyo, satiṭṭho, medhiyo, medhiṭṭho.

When the suffixes “iya” and “iṭṭha” follow, the suffixes “vantu”, “mantu”, and “vī” are elided.

Examples¹⁰⁴

269. 401. Yavataṃ ta-la-ṇa-dakārānaṃ byañjanāni ca-la-ñja-ka-rattaṃ (104, 106, 119, 121-5).

Yakāravantānaṃ ta-la-ṇa-dakārānaṃ byañjanāni ca-la-ñja-ka-rattam āpajjante yathāsaṅkhyāṃ.

Bāhussaccam (Khu, i, 4); paṇḍiccam (Abhi. iii, 128); vepullam (Abhi. iii, 128); kāruṇṇam (Khu. vi, 177); kosallam (Abhi. iii, 128); nepuṇṇam (Abhi. iii, 128); sāmāṇṇam (S. iii, 20); sohajjam.

¹⁰² This is a taddhita suffix “iya” and “iṭṭha”. UN

¹⁰³ This is a taddhita suffix “iya” and “iṭṭha”. UN

¹⁰⁴ This is a taddhita suffix “iya” and “iṭṭha”. UN

Yavatam ti kimattham? **Tiṇadalam**.

Ta-la-ṇa-da-kārānam iti kimattham? **Ālasyam** (Abhi. iii, 364); **ārogyam** (Khu. i, 395).

Byañjanāni iti kimattham? **Maccunā**.

Kāraggaṇam kimattham? **Yakārassa makārādesañāpanattham**. **Opamam** (M. ii, 42).

The letters “t”, “l”, “ṇ”, and “d”, which have “y”, become “c”, “l”, “ñ”, and “j” respectively.

Examples: **bāhussaccaṃ** = **bāhussuta** + **ya** (last “a” is elided; “t” together with “y” becomes “c”; “c” is doubled by Kac. 28; “u” becomes “a” by Kac. 404).

Why it is said “which have ‘ya’”? To prevent the operation of this rule when there is not “ya” such as in “**tiṇadalam**”.

Why it is said “the letters ‘t’, ‘l’, ‘ṇ’, and ‘d’”? To prevent the operation of this rule when there are not these letters such as in “**ālasyam**”, etc.

Why it is said “letters”?¹⁰⁵ To prevent the operation of this rule when there are not letters such as in “**maccunā**”.

Why “**kāra**” is taken? To make known the substitution of the letter “ma” by the letter “ya” such as in “**opamam**”.

270. 120. Amha-tumha-ntu-rāja-brahm'-atta-sakha-satthu-pitādihi smā nā 'va (542).

Amha tumha ntu rāja brahma atta sakha satthu pitu icc' evamādihi **smāvacanam nā 'va** daṭṭhabbam.

Mayā, tayā, guṇavatā, raññā, brahmunā, attanā, sakhinā, satthārā, pitarā, mātārā, bhātārā, dhītārā, kattārā, vattārā.

Etehi ti kimattham? **Purisā**.

After “amha”, “tumha”, “ntu”, “rāja”, “brahma”, “atta”, “sakha”, “satthu”, “pitu”, etc., the suffix “smā” is to be recognized as “nā”.

Examples: **mayā** = **amha** + **smā** (“smā” is recognized as “nā”; “amha” together with “smā” is changed to “mayā” by Kac. 245).

Why it is said “after these”? To prevent the operation of this rule when they are not such as in “**purisā**”.

Iti nāmakappe pañcamo kaṇḍo

Nāmakappo Niṭṭhito

¹⁰⁵ There are two explanations here, one by Nyāsa and the other by Rūpasiddhi. Nyāsa says after “musa-paṇacāge”, “tyu” suffix, by Kac. 638 the end of the dhātu “sa” and “u” of “mu” are elided. UN

3-KĀRAKA-KAPPA

3-Case Chapter

CHAṬṬHA-KANNA

Sixth Section

[This chapter deals with the different cases.]

271. 88, 308. Yasmā apeti bhayam ādatte vā tad apādānaṃ (555, 557).

Yasmā vā apeti, yasmā vā bhayaṃ jāyate, yasmā vā ādatte, taṃ kārakaṃ apādānasaññaṃ hoti.

Taṃ yathā? Gāma apenti munayo; nagarā niggato rājā; corā bhayaṃ jāyate; ācariyupajjhāyehi sikkhaṃ gaṇhāti sisso.

Apādānaṃ icc' anena kvattho? Apādāne pañcamī.

He moves away from that, danger or fear from that, or (one) takes from that, that is "apādāna".

He moves away from that or fear/danger arises from that or (one) takes from that, that case has the name "apādāna".

As what? Sages go away from the village; the king goes out from (of) the city; fear/danger arises from the thief; the student takes training from teachers and preceptors.

What is the purpose of (saying) "apādāna"?¹⁰⁶ For the use of the name "apādāna" in the sutta "apādāne pañcamī" (§295).

272. 309. Dhātu-nāmānaṃ upasaggayogādīsv api ca (558, 568).

Dhātu-nāmānaṃ payoge ca upasaggayogādīsv api ca taṃ kārakaṃ apādānasaññaṃ hoti.

Dhātūnaṃ payoge tāva ji icc' etassa dhātussa parāpubbassa payoge yo asaho, so apādānasaññaṃ hoti.

Taṃ yathā? Buddhasmā parājenti aññatitthiyā.

Bhū icc' etassa dhātussa papubbassa payoge yato acchinnappabhavo, so apādānasaññaṃ hoti.

Taṃ yathā? Himavatā pabhavanti pañca mahānadiyo (MA. iii, 26); Anavatattamhā pabhavanti mahāsarā; Aciravatiyā pabhavanti kunnadiyo.

Nāmappayoge pi taṃ kārakaṃ apādānasaññaṃ hoti.

¹⁰⁶ "Kvattho" can be read as "ko attho", what is the purpose? or "kva attho", where is the purpose?

Taṃ yathā? Urasmā jāto putto; bhūmito niggato raso; ubhato sujāto putto mātito ca pitito ca (D. i, 106, 113).

Upasaggayoge¹⁰⁷ taṃ kārakaṃ apādānasaññaṃ hoti.

Taṃ yathā? Apasālāya āyanti vāṇijā; ābrahmalokā saddo abbhuggacchati (Vin. i, 21); upari pabbatā¹⁰⁸ devo vassati; buddhasmā pati Sāriputto dhammadesanāya bhikkhū ālapati temāsaṃ; ghatam assa telasmā pati dadāti; uppalam assa padumasmā pati dadāti; kanakam assa hiraññasmā pati dadāti.

Ādiggaḥaṇena kārakamajjhe pi pañcamīvibhatti hoti. Ito pakkhasmā vijjhati migam luddako; (ito) kosā¹⁰⁹ vijjhati kuñjaram; (ito) māsasmā¹¹⁰ bhuñjati bhojanam.

Apiggahaṇena nipātapayoge pi pañcamīvibhatti hoti dutiyā ca tatiyā ca. Rahitā mātuja puññaṃ katvā dānam¹¹¹ deti, rahitā mātujaṃ, rahitā mātujena vā. Rite saddhammā kuto sukhaṃ labhati, rite saddhammaṃ, rite saddhammena vā. Te bhikkhū nānā kulā pabbajitā (Vin. i, 9). Vinā saddhammā natth' añño koci nātho loka vijjati, vinā saddhammaṃ, vinā saddhammena vā; vinā buddhasmā, vinā buddhaṃ, vinā buddhena vā.

Caggahaṇena aññatthā pi pañcamīvibhatti hoti. Yato 'haṃ bhagini ariyāya jātiyā jāto (M. ii, 306). Yato sarāmi attānaṃ (Khu. vi, 175); yato patto 'smi viññutaṃ (Khu. vi, 175); yatv ādhikaraṇam enaṃ cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāsaveyyuṃ (D. i, 66; S. ii, 384).

(When there is connection with) roots and nouns and when there is connection with prefixes and others, also (there is "apādāna").

When there is connection with roots and nouns and when there is connection with prefixes and others, that case also has the name "apādāna".

First, when there is connection with roots, in connection with the root "ji" which is preceded by "parā", that which cannot be conquered,¹¹² that has the name "apādāna".

As what? The adherents of other teachers were defeated by the Buddha.

In connection with the root "bhū" which is preceded by "pa", from that that there is uninterrupted flow, that has the name "apādāna".

As what? Five great rivers originate from the Himalayas; great lakes originate from the (lake) Anavatatta; small rivers originate from the (river) Aciravatī.

Also in connection with nouns, that case has the name "apādāna".

¹⁰⁷ Upasaggayogādīsv api ca (K).

¹⁰⁸ Pari pabbatā (K).

¹⁰⁹ Ito kosā (Sī).

¹¹⁰ Ito māsasmā (Sī).

¹¹¹ Bhāgaṃ (Suttaniddesa).

¹¹² Also "opposed"; "endured". This is the meaning of "asaho". UN

As what? A son born from the breast; the essence comes out from the earth; a son well-born from both mother and father.

In connection with prefixes, that case has the name "apādāna".

As what? The merchants go avoiding the customs hall; the sound spreads as far as the world of Brahma; the rain falls above the hill;¹¹³ substituting the Buddha, Sāriputta calls the bhikkhus to preach the Dhamma for three months; (he) gives butter to him instead of oil; (he) gives a lily to him instead of a lotus; (he) gives gold to him instead of silver.¹¹⁴

By taking "ādi", there is also the fifth inflection in the middle of cases. The hunter pierces (will pierce) the deer fifteen days from now; (he) pierces the elephant a *kosa* from here; (he) eats food a month from now.

By taking "api", there is also the fifth inflection in connection with particles, and also the second and third (inflection). Without a son, having done merit, (he) gives; without the good Dhamma, where can he get happiness? Those bhikkhus went forth away from the families; without the good Dhamma, there is no other refuge existing in the world.

By taking "ca", there is also the fifth inflection in other meanings. Sister, from the time I was born by a Noble birth. From the time I remember myself; from time I became knowledgeable; for that reason, evil unwholesome dhammas, covetousness and grief, torment (the bhikkhu) who dwells unrestrained in the eye-faculty.

273. 310. Rakkhaṇatthānam icchitaṃ (569).

Rakkhaṇatthānam dhātūnam payoge yaṃ icchitaṃ, taṃ kāraṇaṃ apādānasaññaṃ hoti.

Kāke rakkhanti taṇḍulā; yavā paṭisedhenti gāvo.

That which is desired (in conjunction with roots) meaning protection.

When in conjunction with roots having the meaning of protection, that which is desired, that case has the name of "apādāna".

They keep the crows away from the rice; they keep the cows away from the barley.

274. 311. Yena vā 'dassanaṃ (570).

Yena vā adassanaṃ icchitaṃ, taṃ kāraṇaṃ apādānasaññaṃ hoti.

Upajjhāyā antaradhāyati sisso; mātaraṃ ca pitarā ca antaradhāyati putto.

Vā ti kimatthaṃ? Sattamīvibhatyatthaṃ. Jetavane antaradhāyati Bhagavā.

Or not seeing by him.

Or not seeing by him is desired, that case has the name "apādāna".

The student hides from the preceptor; the son hides from the mother and father.

¹¹³ Another reading is "pari pabbatā devo vassati", avoiding the hill, the rain falls.

¹¹⁴ hirañña UN

Why it is said "vā"? To allow its use in the meaning of the seventh inflection. The Blessed One disappeared in (from) Jetavana.

275. 312. Dūr'-antik'-addhakālanimmāna-tvālopa-disāyoga-vibhatt'-ārappayoga-suddha-ppamocana-hetu-vivitta-ppamāṇa-pubbayoga-bandhana- guṇavacana-pañha-kathana-thokākattūsu ca (571).

Dūratthe, antikatthe, addhanimmāne, kālanimmāne, tvālope, disāyoge, vibhatte, ārappayoge, suddhe, pamocane, hetvatthe, vivittatthe, pamāṇe, pubbayoge, bandhanatthe, guṇavacane, pañhe, kathane, thoke, akattari ca icc' etesv atthesu payogesu ca, taṃ kārakaṃ apādānasaññaṃ hoti.

Dūratthe tāva: Kīvadūro ito Naḷakāragāmo. Dūrato v' āgamma. Ārakā te moghapurisā imasmā dhammavinayā. Dutiyā ca tatiyā ca. Dūraṃ gāmaṃ āgato, dūrena gāmena vā āgato. Ārakā imaṃ dhammavinayaṃ, anena dhammavinayena vā icc' evamādi.

Antikatthe: Antikaṃ gāmā; āsannaṃ gāmā; samīpaṃ gāmā. Samīpaṃ saddhammā. Dutiyā ca tatiyā ca. Antikaṃ gāmaṃ, antikaṃ gāmena vā. Āsannaṃ gāmaṃ, āsannaṃ gāmena vā. Samīpaṃ gāmaṃ, samīpaṃ gāmena vā. Samīpaṃ saddhammaṃ, samīpaṃ saddhammena vā icc' evamādi.

Addhanimmāne: Ito Mathurāya catūsu yojanesu Saṅkassaṃ nāma nagaraṃ atthi; tattha bahū janā vasanti icc' evamādi.

Kālanimmāne: Ito bhikkhave ekanavutikappe Vipassī nāma Bhagavā loke udapādi (D. ii, 2). Ito tiṇṇaṃ māsānaṃ accayena parinibbāyissati (D. ii, 89) icc' evamādi.

Tvālope kammādhikaraṇesu: Pāsādā saṅkameyya (S. i, 96), pāsādaṃ abhiruhitvā (saṅkameyya) vā. Pabbatā saṅkameyya, pabbataṃ abhiruhitvā (saṅkameyya) vā. Hatthikkhandhā saṅkameyya (S. i, 96), hatthikkhandhaṃ abhiruhitvā (saṅkameyya) vā. Āsanā vuṭṭhaheyya, āsane nisīditvā (vuṭṭhaheyya) vā icc' evamādi.

Disāyoge: Avicito¹¹⁵ yāva upari bhavaggam antare bahū sattanikāyā vasanti. Yato khemaṃ tato bhayaṃ (Khu. v, 193). Puratthimato, dakkhiṇato, pacchimoto, uttarato aggī pajjalanti. Yato assosum bhagavantaṃ. Uddhaṃ pādatalā adho kesamatthakā (D. ii, 233) icc' evamādi.

Vibhatte: Yato paṇītataro vā visiṭṭataro vā natthi. Chaṭṭhī ca. Channavutīnaṃ pāsaṇḍānaṃ dhammānaṃ pavaraṃ, yad idaṃ sugatavinayo icc' evamādi.

Ārappayoge: Gāmadhammā vasaladhammā asaddhammā ārati virati paṭivirati (Khu. viii, 42); pāṇātipātā veramaṇī icc' evamādi.

Suddhe: Lobhaniye¹¹⁶ dhammehi suddho asaṃsaṭṭho (M. ii, 383). Mātito ca pitito ca suddho asaṃsaṭṭho anupakuddho¹¹⁷ arahito (D. i, 106; M. ii, 377) icc' evamādi.

¹¹⁵ Shouldn't it be Avicito? UN

¹¹⁶ Lobhaniye in Rūpasiddhi. UN

Pamocane: Parimutto dukkhasmā ti vadāmi (S. ii, 26). Mutto ‘smi Mārabandhanā. Na te muccanti maccunā icc’ evamādi.

Hetvatthe: Kasmā hetunā, kena hetunā, kissa hetunā (M. i, 1; D. ii, 58). Kasmā nu tumhaṃ daharā na mīyare (Khu. v, 214). Kasmā idh’ eva maraṇaṃ bhavissati icc’ evamādi.

Vivittatthe: Vivitto pāpakā dhammā, vivicc’ eva kāmehi, vivicca akusalehi dhammehi icc’ evamādi.

Pamāṇe: Dīghaso navavidatthiyo sugatavidatthiyā; pamāṇikā kāretabbā (Vin. ii, 225); majjhimassa purisassa aḍḍhateḷasahatthā icc’ evamādi.

Pubbayoge: Pubbe ‘va sambodhā (M. i, 219; A. i, 261) icc’ evamādi.

Bandhanatthe: Satasmā bandho naro. Tatiyā ca. Satena bandho naro raññā iṇatthena icc’ evamādi.

Guṇavacane: Puññāya sugatiṃ yanti; cāgāya vipulaṃ dhanam; paññāya vimuttimano; issariyāya janaṃ rakkhati rājā icc’ evamādi.

Pañhe tvālope kammādhikaraṇesu: Abhidhammā pucchanti, abhidhammaṃ sutvā, abhidhamme ṭhatvā (pucchanti) vā. Vinayā pucchanti, vinayaṃ sutvā, vinaye ṭhatvā (pucchanti) vā. Dutiyā ca tatiyā ca. Abhidhammaṃ, abhidhammena vā. Vinayaṃ, vinayena vā. Evaṃ suttā, geyyā, gāthāya, veyyākaraṇā, udānā, itivuttakā, jātakā, abbhutadhammā, vedallā (Khu. vii, 111; VinA. i, 22; DA. i, 24) icc’ evamādi.

Kathane tvālope kammādhikaraṇesu: Abhidhammā kathayanti, abhidhammaṃ sutvā, abhidhamme ṭhatvā (kathayanti). Vinayā kathayanti, vinayaṃ sutvā, vinaye ṭhatvā (kathayanti). Dutiyā ca tatiyā ca. Abhidhammaṃ, abhidhammena vā. Vinayaṃ, vinayena vā. Evaṃ suttā, geyyā, gāthāya, veyyākaraṇā, udānā, itivuttakā, jātakā, abbhutadhammā, vedallā (Khu. vii, 111; VinA. i, 22; DA. i, 24) icc’ evamādi.

Thoke: Thokā muccanti¹¹⁸; appamattakā muccanti¹¹⁹; kicchā muccanti¹²⁰. Tatiyā ca. Thokena, appamattakena, kicchena vā icc’ evamādi.

Akattari ca: Kammassa katattā upacitattā ussannattā vipulattā cakkhuviññāṇaṃ uppannaṃ hoti (Abh. i, 104) icc’ evamādi.

Caggahaṇena sesesu pi ye mayā nopadiṭṭhā apādānapayogikā, te payogavicakkaṇehi yathāyogaṃ yojetabbā.

Far, near, measurement of distance and time, elision of 'tvā', in conjunction with direction, separation, abstinence, purity, liberation, cause, seclusion, measuring, in connection with the past, bondage, quality, question, talk, little and no-agent.

¹¹⁷ Anupakkuṭṭho in Rūpasiddhi. UN

¹¹⁸ Muccati (Sī).

¹¹⁹ Muccati (Sī).

¹²⁰ Muccati (Sī).

In the meaning of far, in the meaning of near, in measurement of distance, in measurement of time, when there is elision of 'tvā', in connection with direction, in the meaning of separation, in conjunction with abstinence, in purity, in liberation, in the meaning of cause, in the meaning of seclusion, in measuring, in connection with the past, in the meaning of bondage, in quality, in question, in talk, in little, in no-agent; in these meanings and in these conjunctions this case has the name "apādāna".

First, in the meaning of far: How far (is) from here the village of Naḷakāra? Having come from far. These foolish men are far away from this Dhamma-Vinaya. Also in the second and third (inflection). (He) came from a far village. Far from this Dhamma-Vinaya, etc.

In the meaning of near: Near to this village. Near the good Dhamma. Also in the second and third inflection.

In measuring distance: The city called Saṅkassa is four *yojanas* from Mathurā; many people live there.

In measuring time: Bhikkhus, ninety one world cycles from this (world cycle) the Blessed One Vipassī arose in the world. At the expiration of three months from now (the Buddha) will enter into Parinibbāna.

When there is elision of (a word ending in) 'tvā' in the accusative (kamma) and locative (adhikaraṇa): He should go from the mansion; or having gone up the mansion, he should go. He should go from the mountain; or having climbed the mountain, he should go. He should descend from the back of the elephant; or having climbed up the back of the elephant, he should descend. He should get up from the seat; or having sat on the seat, (one) should get up.

In connection with (words meaning) direction: Many orders of beings live in between from Avicī as far up the top of existence. From where there is security, from there there is fear/danger. Fires blaze from the east, from the south, from the west, from the north. From there (they) listened to the Blessed One. Upward from the sole of the foot downward from the tip of the hair.

In the meaning of separation: There is nothing more exalted or more excellent than this. Also in the sixth (inflection). This Vinaya of the One Who has Gone Rightly is better than the ninety six sectarian Dhammas.

In conjunction with abstinence: (One) refrains, abstains, desists from the way of the villages, from the way of the outcasts, from the bad Dhamma. Abstention from killing.

In purity: Pure and unmixed from things that are to be attached to. Pure, unmixed, blameless and irreproachable from the mother's side and the father's side.

In liberation: I say "freed from suffering". I am freed from the bondage of Māra. They are not liberated from death.

In the meaning of cause:¹²¹ On account of what cause? Why your young did not die? Why here there will be only death?

In the meaning of seclusion: Secluded from evil states, secluded from sensuality, secluded from unwholesome states.

In measuring: From length nine spans of the span of the Buddha; it should be made according to the regular measurements; twelve and a half cubits of the average man.

In connection with the past: Before the Enlightenment.

In the meaning of bondage: The man is imprisoned because of one hundred (debt). Also there is the third (inflection). The man was imprisoned by the king because of one hundred debt.

¹²¹ "Hetvatthe" means the word "hetu" as well as words having the same meaning as "hetu".

In the expression of quality (both good and bad):¹²² Because of merit they go to blissful states; because of generosity there is abundant wealth; because of wisdom (he) is one whose mind is freed; because of his power the king protects the people.

In questioning when there is elision of (a word ending in) 'tvā' in the accusative (kamma) and locative (adhirarāṇa): They ask about Abhidhamma; have listened to the Abhidhamma or having stood on the Abhidhamma, they ask. They ask about Vinaya; having listened to the Vinaya or having stood on the Vinaya, they ask. There is also the second and third (inflection).

In talking when there is elision of (a word ending in) 'tvā' in the accusative (kamma) and locative (adhirarāṇa): They talk about the Abhidhamma; have listened to the Abhidhamma or having stood on Abhidhamma, they talk. They talk about the Vinaya; having listened to the Vinaya or having stood on the Vinaya, they talk. There is also the second and third (inflection).

In little: They are liberated with little (effort); they are liberated with not much; they are liberated with difficulty. There is also the third (inflection).

And in no-agent:¹²³ Because of the kamma being done, accumulated, abundant, much, eye-consciousness arises.

By taking "ca" also in the remaining examples of "apādāna" not shown by me, those examples should be constructed by those who are clever in giving examples.

276. 302. Yassa dātukāmo rocate dhārayate vā taṃ sampadānaṃ (553).

Yassa vā dātukāmo, yassa vā rocate, yassa vā dhārayate, taṃ kārakaṃ sampadānasaññaṃ hoti.

Samaṇassa cīvaraṃ dadāti; samaṇassa rocate saccaṃ; Devadattassa suvaṇṇacchattaṃ dhārayate Yaññadatto.

Sampadānam icc' anena kvattho? Sampadāne catutthī.

Vā ti vikappanatthaṃ. Dhātu-nāmānaṃ payoge vā upasaggappayoge vā nipātappayoge vā sati atthavikappanatthaṃ **vā** ti padaṃ payujjati.

To whom one wants to give, to whom (something) is pleasing, to whom (one) holds (something for), that is "sampadāna".

To whom one wants to give or to whom (something) is pleasing or to whom one holds (something for), that case has the name "sampadāna".

He gives a robe to the monk; truth delights the monk; Yaññadatta holds a golden parasol for Devadatta.

What is the purpose of (saying) "sampadāna"? For the use of the name "sampadāna" in the sutta "sampadāne catutthī" (§293).

'Vā' is for the purpose of taking something more. When there is conjunction with roots and nouns, prefixes or indeclinable particles, to consider more meanings, the word 'vā' is employed (in this sutta).

¹²² Check meaning of guṇavacana. UN

¹²³ There are two agents: (1) causative agent and (2) pure agent. "Akattari" means no causative-agent.

277. 303. Silāgha-hanu-ṭhā-sapa-dhāra-piha-kudha-duh'-issosūya-rādh'-ikkha-paccāsuṇaanupatigiṇapubbakatt'-ārocanattha-tadattha-tumatthālamattha- maññānādar'-appāṇini, gatyatthakammani, āsīsattha-sammuti-bhiyya-sattamyatthesu ca (554).

Silāgha hanu ṭhā sapa dhāra piha kudha duha issa icc' etesaṃ dhātūnaṃ payoge, usūyatthānaṃ ca payoge, rādh'-ikkhappayoge, paccāsuṇa-anu-pati-giṇānaṃ pubbakattari, ārocanatthe, tadatthe, tumatthe, alamatthe, maññatippayoge anādare appāṇini, gatyatthānaṃ dhātūnaṃ kammani, āsīsatthe ca sammuti bhiyya sattamyatthesu ca, taṃ kārakaṃ sampadānasaññaṃ hoti.

Silāghappayoge tāva: Buddhassa silāghate, Dhammassa silāghate, Saṃghassa silāghate; sakaṃ upajjhāyassa silāghate; tava silāghate, mama silāghate icc' evamādi.

Hanuppayoge: Hanute tuyham eva, hanute mayham eva icc' evamādi

Ṭhāpayoge: Upatiṭṭheyya sakyaputtānaṃ vaḍḍhakī, bhikkhussa bhuñjantassa pāṇīyena vā vidhūpanena vā upatiṭṭheyya (Vin. ii, 345) bhikkhunī icc' evamādi.

Sapappayoge: Tuyhaṃ sapate, mayhaṃ sapate icc' evamādi.

Dhārappayoge: Suvaṇṇaṃ te dhārayate icc' evamādi.

Pihappayoge: Buddhassa aññatitthiyā pihayanti; devā dassanakāmā te (Khu. vi, 186); yato icchāmi bhaddantassa; samiddhānaṃ pihayanti daliddā icc' evamādi.

Kudha-duha-issa-usūyappayoge: Kodhayati Devadattassa; tassa kujjha Mahāvīra mā raṭṭhaṃ vinassa idaṃ (Khu. v, 99)¹²⁴. Duhayati disānaṃ meggho. Titthiyā samaṇānaṃ issayanti guṇagiddhena; titthiyā samaṇānaṃ issayanti lābhagiddhena. Dujjanā guṇavantānaṃ usūyanti guṇagiddhena; kā usūyā vijānataṃ (Vin. iii, 55) icc' evamādi.

Rādhā ikkha icc' etesaṃ dhātūnaṃ payoge yassa akathitassa pucchanāṃ kammavikkhyāpanatthaṃ ca, taṃ kārakaṃ sampadānasaññaṃ hoti, dutiyā ca.

Ārādho 'haṃ rañño, ārādho 'haṃ rājānaṃ¹²⁵; ky āhaṃ ayyānaṃ aparajjhāmi (Vin. i, 248); ky āhaṃ ayye aparajjhāmi. Cakkhuṃ janassa dassanāya taṃ viya maññe. Āyasmato Upālitttherassa upasampadāpekkho Upatisso, āyasmantaṃ vā icc' evamādi.

Paccāsuṇa-anupatigiṇānaṃ pubbakattari suṇotissa paccāyoge yassa¹²⁶ kammuno pubbassa yo kattā, so sampadānasaññaṃ hoti.

Taṃ yathā? Bhagavā bhikkhū etad avoca.

¹²⁴ Nāyaṃ pāṭho Sihaḷapothakesu dissati.

¹²⁵ Ārādho me rañño, ārādho me rājānaṃ (Sī).

¹²⁶ "Yassā" ti padaṃ adhikanti maññe, anantaravākye tassabandhatasaddassa abhāvā, tadatthassa ca idha anicchittatā, padarūpasiddhiyam pi taṃ natthi.

Bhikkhū ti **akathitakammam**, **etan** ti **kathitakammam**. Yassa¹²⁷ kammuno pubbassa yo kattā, so ‘Bhagavā’ ti¹²⁸ “yo karoti sa kattā” ti suttavacanena kattusañño. Evañ yassa¹²⁹ kammuno pubbassa yo kattā, so sampadānasañño hoti.

Taṃ yathā? Te bhikkhū Bhagavato paccassosum (D. ii, 9; M. i, 1; A. i, 1). Āsuṇanti Buddhassa bhikkhū.

Giṇassa anu-patīyoge yassa¹³⁰ kammuno pubbassa yo kattā, so sampadānasañño hoti.

Taṃ yathā? Bhikkhu janam dhammam sāveti. Tassa bhikkhuno jano anuṇāti; tassa bhikkhuno jano patiguṇāti.

Yo vadeti sa ‘kattā’ ti,
Vuttam ‘kamman ti vuccati.
Yo paṭiggāhako tassa,
‘sampadānam’ vijāniyā.

icc’ evamādi.

Ārocanatthe: Ārocayāmi vo bhikkhave (M. i, 339); āmantayāmi vo bhikkhave (D. ii, 128); paṭivedayāmi vo bhikkhave (M. i, 339). Ārocayāmi te mahārāja (S. i, 101); āmantayāmi te mahārāja; paṭivedayāmi te mahārāja (S. i, 101) icc’ evamādi.

Tadatthe: hassa pāripūriyā taṃ cīvaram nikkhipitabban (Vin. i, 304). Buddhassa atthāya, dhammassa atthāya, saṃghassa atthāya jīvitam pariccajāmi icc’ evamādi.

Tumatthe: Lokānukampāya atthāya hitāya sukhāya devamanussānam Buddho loke uppajjati (D. ii, 179; 181; M. i, 117; A. i, 21). Bhikkhūnam phāsuvihārāya vinayo paññatto (Vin. i, 24; v, 2) icc’ evamādi.

Alamatthappayoge: Alam iti arahati paṭikkhittesu. Alam me Buddho (Vin. i, 32). Alam me rajjam (Khu. vi, 151). Alam bhikkhu pattassa. Alam mallo mallassa; arahati mallo mallassa. **Paṭikkhitte:** Alam te rūpam karaṇīyam. Alam me hiraññasuvaṇṇena icc’ evamādi.

Maññatippayoge anādare appāṇini: Kaṭṭhassa tuvaṃ maññe; kaḷiṅgarassa¹³¹ tuvaṃ maññe.

Anādare ti kimattham? Suvaṇṇam viya taṃ maññe¹³².

Appāṇinī ti kimattham? Gadrabham tuvaṃ maññe icc’ evamādi.

¹²⁷ "Yassā" ti padaṃ adhikanti maññe, anantaravākye tassabandhataṣaddassa abhāvā, tadatthassa ca idha anicchitattā, padarūpasiddhiyam pi taṃ natthi.

¹²⁸ Yassa, pa, kattāti so Bhagavā (K).

¹²⁹ "Yassā" ti padaṃ adhikanti maññe.

¹³⁰ "Yassā" ti padaṃ adhikanti maññe.

¹³¹ Kaḷiṅgarassa, kaḷaṅgarassa (K).

¹³² Suvaṇṇam taṃ maññe (Rū). Suvaṇṇam tvaṃ maññe (Sī).

Gatyatthakammani: Gāmassa pādena gato; nagarassa pādena gato; appo saggāya gacchati (Khu. i, 39), saggassa gamanena vā (Khu. i, 40); mūlāya paṭikasseyya saṅgho (Vin. iii, 442; iv, 114). Dutiyā ca. Gāmaṃ pādena gato, nagaraṃ pādena gato, appo saggam gacchati, saggam gamanena vā. Mūlam paṭikasseyya saṅgho icc’ evamādi.

Āsīsatthe: Āyasmato dīghāyuko¹³³ hotu; bhaddam bhavato hotu; kusalam bhavato hotu. Anāmayam bhavato hotu; sukham bhavato hotu; svāgataṃ bhavato hotu; attho bhavato hotu; hitam bhavato hotu icc’ evamādi.

Sammutippayoge: Aññatra saṅghasammutiyā bhikkhussa vippavatthum na vaṭṭati. Sādhu sammuti me tassa Bhagavato dassanāya icc’ evamādi.

Bhiyyappayoge: Bhiyyoso mattāya¹³⁴ icc’ evamādi.

Sattamyatthe: Tuyhañ c’ assa āvikaromi; tassa me Sakko pātur ahosi icc’ evamādi.

Atthaggaṇaṇa bahūsu akkharappayogesu dissati.

Tam yathā? Upamaṃ te karissāmi (D. ii, 259; M. i, 203), dhammaṃ vo desessāmi (M. iii, 86).

Sāratthe¹³⁵ ca: Desetu bhante Bhagavā dhammaṃ bhikkhūnaṃ (Vin. iii, 6, 7). Tassa phāsu vihārāya hoti. Etassa paṇeṇa.¹³⁶ Yathā no Bhagavā byākareyya, tathā pi tesam byākarissāma. Kappati samaṇānaṃ āyogo. Amhākaṃ maṇinā attho (Vin. i, 220). Kim attho me buddhena. Seyyo me attho. Bahūpakārā bhante Mahāpajāpatigotamī Bhagavato (M. iii, 290). Bahūpakārā bhikkhave mātāpitāro puttānaṃ (Khu. i, 269; A. i, 131) icc’ evamādi.

Sesesu akkharappayogesu pi aññe pi payogā payogavicakkhaṇehi yojetabbā.

Caggahaṇaṃ vikappanattavāggahaṇānukaḍḍhanattham¹³⁷. Ye keci saddā sampadānappayogikā mayā nopadīṭṭhā, tesam gahaṇattham idha vikappīyati vā saddo¹³⁸

Tam yathā? Bhikkhusaṅghassa pabhū ayaṃ Bhagavā. Desassa pabhū ayaṃ rājā. Khetṭassa pabhū ayaṃ gahapati. Araññassa pabhū ayaṃ luddako icc’ evamādi. Kvaci dutiyā tatiyā pañcamī chaṭṭhī sattamyatthesu ca¹³⁹.

[Here I did not translate the sutta.]

¹³³ Dīghāyu (K).

¹³⁴ Bhiyyosomattāya. D. i, 205; DA. i, 321; D. ii, 9; S. i, 23; SA. i, 63; A. i, 122; Khu. i, 170-1; UdānaA. 329. Siyyosomattāya. Vin. iv, 346. Iha tu atisayatthe nipāto yevā yaṃ 'Bhiyyosomattāya' ti (Mog.-pañcika ii, 25). Sad. Sutta, 125-6; 175-piṭṭhesu pi passitabbaṃ.

¹³⁵ Sādaratthe (Si). Sārattho nāma uttamattho, cintāpanattho vā (Nyā; Sad. 126-piṭṭhe).

¹³⁶ Phāsuvihārāya hotu (K).

¹³⁷ Anekaṭṭhattā nipātānaṃ, caggahaṇassa ca nipātattā tapphalaṃ assento casaddaggahaṇaṃ vikappanattavāggahaṇānukaḍḍhanatthanti āha (Nyā). Kaccāyane pana 'sattamyatthesu cā' ti casaddaggahaṇaṃ vikappanattavāggahaṇānukaḍḍhanattham eva. Sad. sutta. 126-piṭṭhe.

¹³⁸ Iti vikappayati (Si).

¹³⁹ Dutiyā pañcamī chaṭṭhī sattamyatthesu (Si).

In conjunction with these roots: 'silāgha', praising, 'hanu', removing, 'ṭhā', standing, 'sapa', swearing 'dhāra', owing, 'piha', liking, 'kudha', being angry, 'duha', damaging, 'issa', envying; in conjunction with (roots having the meaning of) 'usūya', showing anger, in conjunction with (the roots) 'rādha', liking, and 'ikkha', seeing; in the subject of the previous (sentence) with the root 'su', hearing, when preceded by 'pati' and 'ā' and with the root 'ge', making sound, when preceded by 'anu' and 'pati'; in the meaning of announcing; in the purpose of that; in the meaning of 'tuṃ'; in the meaning of "alaṃ"; in conjunction with (the root) 'mana' in (showing) disrespect and in non living being; in the object of roots that have the meaning of going; in the meaning of benediction; (in conjunction) with "sammuti" and "bhiyya"; and in the meaning of the locative; that case has the name "sampadāna".

First, in conjunction with (the root) 'silāgha', praising: (One) praises the Buddha, praises the Dhamma, praises the Saṅgha; (he) praises his own preceptor; (he) praises you, praises me.

In conjunction with (the root) 'hanu', removing: He lies to you, he lies to me.

In conjunction with (the root) 'ṭhā', standing: The carpenter should attend to the sons' of the Sakya; should a bhikkhuni attend to a bhikkhu that is eating with water or fanning...

In conjunction with (the root) 'sapa', swearing (to tell the truth): He swears to you, he swears to me.

In conjunction with (the root) 'dhāra', owing: He owes you gold.

In conjunction with (the root) 'piha', liking: The followers of other teachings like the Buddha; the deities wish to see you; because I want the venerable; the poor like the rich.

In conjunction with (the roots) 'kudha', being angry, 'duha', damaging, 'issa', envying, 'usūya', showing anger: He is angry with Devadatta; let the great man be angry with him, do not let this country to be destroyed. The storm destroys countries. Because they have greed for honor, followers of (other) teachings are jealous of the monks; because they have greed for gain, followers of (other) teachings are jealous of the monks. Because they have greed for honor, bad people find fault with the virtuous; what is the criticism of those who know?

In conjunction with the roots 'rādha', liking, and 'ikkha', seeing, the person that does not talk, that is being questioned, and for the purpose of making known the action, that case has the name "sampadāna"; there is also the second (inflection). I like the king; what have I done wrong to the reverends? I consider the eye to see people just as I consider you (= I regard you as the eye). The Venerable Upatissa wishes the higher ordination from the Venerable Upāli.

In the former subject of the root 'su', hearing with 'pati' and 'ā' and the root 'ge', making sound, with 'anu' and 'pati'. The root 'su', hearing, when in conjunction with 'pati' and 'ā', whatever is the subject of the previous object, that subject has the name "sampadāna".

As what? The Blessed One said this to the bhikkhus.

(Here) "bhikkhū" is the indirect object (akatthitakamma) and "etaṃ" is the direct object (kathitakamma). The subject of the previous object ("etaṃ"), "Bhagavā", has the name "kattu" by the sutta "yo karoti sa kattā" (§281). Thus whatever subject of the former object, that (subject) has the name "sampadāna".

As what? Those bhikkhus listened to the Blessed One. The bhikkhus listened to the Buddha.

That which is the subject of the previous object in conjunction with the root 'ge', making sound, when it has (the prefixes) 'anu' and 'pati', that (subject) has the name "sampadāna".

As what? The bhikkhu makes the people listen to the Dhamma. The people cheer that bhikkhu; the people approve that bhikkhu.

That who says, that is "subject",

What is said is called "object".
That who accepts it,
Should be understood as "sampadāna".

In the meaning of announcing: Bhikkhus, I say to you. Great king, I say to you.

In the purpose of that: That robe should be put aside for the sake of fulfilling that which is deficient. For the sake of the Buddha, for the sake of the Dhamma, for the sake of the Saṅgha I give up (my) life.

In the meaning of 'tuṃ': The Buddha appears in the world out of compassion for the world, for the welfare, for the benefit and for the happiness of gods and humans. The Vinaya is established for the sake of the living in comfort of the bhikkhus.

In conjunction with (words that have) the meaning of 'alam': 'Alam' means worthy (arahati) and rejection (paṭikkhitta). The Buddha is worthy for me. The kingdom is worthy for me. The bhikkhu is worthy of the bowl. One wrestler is a match for another wrestler. In the meaning of rejection: Matter is nothing to me. I do not need silver and gold.

In not a living being and (showing) disrespect in conjunction with the root 'mana': I consider you as a log; I consider you as a rotten piece of wood.

Why it is said "anādare"? To prevent the use when there is no disrespect such as in "I consider you as gold".

Why it is said "appāṇini"? To prevent the use when there is a living being such as in "I consider you an ass".

In the object of (roots that have the) meaning of "going": Gone to the village by foot; gone to the city by foot; a few go to heaven; by going to heaven; the Saṅgha should draw back to beginning. There is also the second (inflection). (The same examples.)

In the meaning of benediction: Let there be long life to your reverence; may there be good to you; may there be health to you. May you be free from disease; may there be happiness to you; you are welcome; may there be welfare to you; may there be benefit to you.

In conjunction with "sammuti", consent: Except with the consent of the Saṅgha, it is not proper for a bhikkhu to stay away from the robe. It is good appointing me to see that Blessed One.

In conjunction with "bhiyya", more: More than the measure.

In the meaning of the seventh (inflection): I declare that to you. Sakka manifested to that me.

By taking "attha" many examples are seen.

As what? I will give you a simile; I will preach you the Dhamma.

In the meaning of the root 'sāra', going or thinking:¹⁴⁰ Let the Blessed One preach the Dhamma to the bhikkhus. For his living in comfort. It should be sent to him. Just as the Blessed One explained to us, in the same way, we will explain them. Is "āyoga" allowable to the monks? We want jewels. What is the use of the Buddha to me? The benefit is the best for me. Venerable Sir, Mahāpajāpatigotamī has been very useful to the Blessed One. Bhikkhus, the mother and father are very helpful to sons.

Also other examples in conjunction with the remaining words should be constructed by those who are clever with examples.

¹⁴⁰ Root 'sāra' has two meanings 'gati' and 'cinta'. UN

"Ca" is for dragging "vā" which has the meaning of an alternative (vikappana). Here the word "vā" is intended for dragging whatever words that are "sampadāna" examples that have not been shown by me.

As what? This Blessed One is the lord of the Saṅgha of bhikkhus. This king is the lord of the country. This householder is the lord of the field. This hunter is the lord of the forest. Sometimes also in the meaning of the second, third, fifth, sixth and seventh (inflection).

278. 320. Yo 'dhāro tam okāsaṃ (572-3).

Yo ādhāro, tam okāsasaññaṃ hoti. Sv ādhāro catubbidho: byāpiko, opasilesiko, vesayiko sāmīpiko cā ti.

Tattha **byāpiko** tāva: Jalesu khīraṃ tiṭṭhati, tilesu telaṃ, ucchūsu raso.

Opasilesiko: Pariyaṅke rājā seti; āsane upaviṭṭho saṅgho.

Vesayiko: Bhūmīsu manussā caranti; antalikkhe vāyū vāyanti; ākāse sakuṇā pakkhandanti¹⁴¹.

Sāmīpiko: Vane hatthino caranti; gaṅgāyaṃ ghoso tiṭṭhati; vaje gāvo duhanti; Sāvatthiyaṃ viharati Jetavane (A. i, 1; S. i, 1).

Okāsaṃ icc' anena kvattho? Okāse sattamī.

That which is a receptacle, that is "okāsa".

That which is a receptacle, that has the name "okāsa". The receptacle is fourfold: (1) pervading (byāpika), (2) close contact (opasilesika), (3) domain (vesayika) and (4) nearness (sāmīpika).

Here first is pervading (byāpika): Milk exists in water,¹⁴² oil exists in sesame, juice exist in sugarcane.

Close contact (opasilesika): The king lies down on the couch. The Saṅgha is seated on the seat.

Domain (vesayika): Humans walk on the earth; the wind blows in the sky; birds fly in the space.

Nearness (sāmīpika): Elephants roam near the forest; the village of cowherds is near the Ganges; they milk the cows near the pen; (the Blessed One) lives near Sāvattihī in the Jeta grove.

What is purpose of (saying) "okāsa"? For the use of name "okāsa" in the sutta "okāse sattamī" (§302).

279. 292. Yena vā kayirate tam karaṇaṃ (552).

Yena vā kayirate, yena vā passati, yena vā suṇāti, tam kāraṇaṃ karaṇasaññaṃ hoti.

Dattena vīhiṃ lunāti; vāsiyā kaṭṭhaṃ tacchati; pharasunā rukkhāṃ chindati; kudālena pathavim¹⁴³ khaṇati; satthena kammaṃ karoti. Cakkhunā rūpaṃ passati (D. ii, 269); sotena saddaṃ suṇāti (D. ii, 269).

¹⁴¹ Pakkhanti (K).

¹⁴² In Rūpasiddhi it says khīresu jalaṃ. UN

Karaṇam icc’ anena kvattho? Karaṇe tatiyā.

That by which he does, that is "karaṇa".

By that he does, by that he sees, by that he hears, that case has the name "karaṇa".

He cuts the paddy with the sickle; he chips timber with the adze; he cuts the tree with the hatchet; he digs the earth with the spade; he works with a knife; he sees forms with the eye; he hears a sound with the ear.

What is purpose of (saying) "karaṇa"? For the use of name "karaṇa" in the sutta "karaṇe tatiyā" (§286).

280. 285. Yaṃ karoti taṃ kammaṃ (551).

Yaṃ vā karoti, yaṃ vā passati, yaṃ vā suṇāti, taṃ kārakaṃ kammasaññaṃ hoti.

Chattaṃ karoti; ratthaṃ karoti; rūpaṃ passati (D. ii, 269); saddaṃ suṇāti (D. ii, 269); kaṇṭakaṃ maddati; viṣaṃ gilati.

Kammam icc’ anena kvattho? Kammatthe dutiyā.

He does that, that is "kamma".

He does that, the sees that, he hears that, that case has the name "kamma".

He makes an umbrella; he makes a chariot; he sees a form; he hears a sound; he steps on a thorn; he swallows poison.

What is the purpose of (saying) "kamma"? For the use of the name "kamma" in the sutta "kammattthe dutiyā" (§297).

281. 294. Yo karoti sa kattā (548).

Yo karoti, so kattusaññaṃ hoti.

Ahinā daṭṭho naro; garuḷena hato nāgo. Buddhena jito Māro; Upaguttana Māro bandho¹⁴⁴.

Kattu icc’ anena kvattho? Kattari ca.

That who does, he is "kattu".

That who does, he has the name "kattu".

The man is bitten by a snake; the serpent was killed by the garuḷa; Māra was defeated by the Buddha; Māra was bound by Upagutta.

What is the purpose of (saying) "kattu"? For the use of the name "kattu" in the sutta "kattari ca" (§288).

¹⁴³ Āvāṇaṃ (Sī).

¹⁴⁴ Baddho (K).

282. 295. Yo kāreti sa hetu (550).

Yo kattāraṃ kāreti, so hetusañño hoti, kattā ca.

So puriso taṃ purisaṃ kammaṃ kāreti; so puriso tena purisena kammaṃ kāreti; so puriso tassa purisassa kammaṃ kāreti. Evaṃ hāreti, pāṭheti, pāceti, dhāreti.

Hetu icc' anena kvattho? Dhātūhi ṇe-ṇaya-ṇāpe-ṇāpayā kāritāni hetvatthe.

That who causes to do, he is "hetu".

That who causes the doer to do, that (case) has the name "hetu" and "kattu".

The man causes the man to do the work. (The object of the causative can also be in the third inflection, "tena purisena" and sixth inflection, "tassa purisassa".) Thus with "hāreti", cause to bring, "pāṭheti", cause to read, "pāceti", cause to cook, "dhāreti", to hold.

What is the purpose of (saying) "hetu"? For the use of the name "hetu" in the sutta "Dhātūhi ṇe-ṇaya-ṇāpe-ṇāpayā kāritāni hetvatthe" (§438).

283. 316. Yassa vā pariggaho taṃ sāmī (575).¹⁴⁵

Yassa vā pariggaho, taṃ sāmisaññaṃ hoti.

Tassa bhikkhuno paṭivīso¹⁴⁶; bhikkhuno patto; tassa bhikkhuno cīvaraṃ; attano mukhaṃ.

Sāmī icc' anena kvattho? Sāmisimā chaṭṭhī.

Possession of that, that is "sāmī".

Possession of that, that has the name "sāmī".

Portion of that bhikkhu; the bowl of the bhikkhu; the robe of that bhikkhu; mouth of oneself.

What is the purpose of (saying) "sāmī"? For the use of the name "sāmī" in the sutta "sāmisimā chaṭṭhī" (§301).

284. 283. Liṅgatthe paṭhamā (577).

Liṅgathābhīdhānamatte paṭhamāvibhatti hoti.

Puriso, purisā, eko, dve, ca, vā, he, ahe, re, are.

¹⁴⁵ "Vā" is used to include 'tabba', the root 'rūja', etc. See Rūpasiddhi page 168.

¹⁴⁶ Paṭivīso ca koṭṭhāso (Abhidhā. 485-gāthā).

In the property of the stem there is the first (inflection).

In just denoting the property of the stem there is the first inflection.

Man, men, one, two, and, or, hey, oh, heigh, halloo.

285. 70. Ālapane ca (578).

Ālapanatthādhike liṅgathābhīdhānamatte ca paṭhamāvibhatti hoti.

Bho purisa, bhavanto purisā; bho rāja, bhavanto rājāno; he sakhe, he sakhino.

Also in addressing.

When the meaning of addressing is extra on just denoting the property of the stem there also is the first inflection.

Oh man, oh men; oh king, oh kings; hey friend, hey friends.

286. 291. Karaṇe tatiyā (591).

Karaṇakāraṇe tatiyāvibhatti hoti.

Aggīnā kuṭīm jhāpeti; manasā ce paduṭṭhena (Khu. i, 13); manasā ce pasannena (Khu. i, 13); kāyena kamman karoti (M. ii, 77).

In the instrument there is the third (inflection).

In the instrumental case there is the third inflection.

He burns the cabin with fire; if with a corrupted mind; if with a pure mind; he does the work with the body.

287. 296. Sahādiyoge ca (592).

Sahādiyogatthe¹⁴⁷ ca tatiyāvibhatti hoti.

Sahā 'pi Gaggena saṅgho uposatham kareyya (Vin. iii, 166), vinā pi gaggena (Vin. iii, 166), mahatā bhikkhusaṅghena saddhim (Vin. iii, 45; D. i, 1; ii, 81); sahasena samam mitā (S. i, 18).

Also with "saha" and others.

Also in conjunction with (words) that have the meaning of "saha" and others there is the third inflection.

¹⁴⁷ Sahādinam yoge sati, tadatthe ca tatiyāvibhatti hoti, pa, ayaṃ pan' ettha padacchedo 'sahādiyoge atthe cā' ti (Nyā).

The Saṅgha should do the Uposatha with or without Gagga; together with the great Community of bhikkhus; measured evenly with one thousand.

288. 293. Kattari ca (594).

Kattari ca tatiyāvibhatti hoti.

Raññā hato poso; yakkhena dinno varo; ahinā daṭṭho naro.

Also in the subject.

Also in the subject there is the third inflection.

The man was killed by the king; a boon was given by the yakkha; the man was bitten by the snake.

289. 297. Hetvatthe ca (601).

Hetvatthe ca tatiyāvibhatti hoti.

Annena vasati; dhammena vasati; vijjāya vasati; sakkārena vasati.

Also in the meaning of cause.

In the meaning of cause there is also the third inflection.

He lives because of food; he lives because of the Dhamma (because he wants to study the Dhamma); he lives because of learning (because he wants to learn); he lives because of honor (because he expects honor).

290. 298. Sattamyatthe ca (602).

Sattamyatthe ca tatiyāvibhatti hoti.

Tena kālena (Khu. iii, 41), tena samayena (Vin. i, 1). (Yena kālena, yena samayena)¹⁴⁸ tena kho pana samayena (Vin. i, 7; iii, 1; D. ii, 76).

Also in the meaning of the seventh (inflection).

In the meaning of the seventh (inflection) there is also the third inflection.

At that time, in that occasion.

291. 299. Yen' aṅgavikāro (603).

¹⁴⁸ () Sihaḷapottthake natthi.

Yena byādhimatā añgena añgino vikāro lakkhīyate, tattha tatiyāvibhatti hoti.

Akkhinā kāṇo; hatthena kuṇī; kāṇaṃ passati nettēna; pādena khañjo; piṭṭhiyā khujjo.

Limb-deformation by that (part).

The deformation of the body is characterized by the part that is diseased, in that (part) there is the third inflection.

Blind by eye; cripple by hand; he sees a person that is blind by eye; lame by foot; humpbacked by back.

292. 300. Visesane ca (604).

Visesanatthe ca tatiyāvibhatti hoti.

Gottēna (Khu. iii, 25) Gotamo nātho; suvaṇṇena abhirūpo; tapasā uttamo.

Also in qualifying.

In the meaning of qualifying there is also the third inflection.

The Lord Gotama by clan; handsome by golden color; excellent by ascetic practices.

293. 301. Sampadāne catutthī (605).

Sampadānakāraṇe catutthīvibhatti hoti.

Buddhassa vā Dhammassa vā Saṃghassa vā dānaṃ deti; dātā hoti samaṇassa vā brāhmaṇassa vā (A. i, 524).

In the dative there is the fourth (inflection).

In the dative case there is the fourth inflection.

He gives a gift to the Buddha, Dhamma or Saṃgha; a giver to the monk or to the brahmin.

294. 305. Namoyogādīsiv api ca (606).

Namoyogādīsiv api ca catutthīvibhatti hoti.

Namo te Buddhavīr' atthu (S. i, 48); sotthi pajānaṃ; namo karoṇi nāgassa (M. i, 196); svāgataṃ te mahārāja (Khu. v, 329; vi, 156, 331).

Also in conjunction with "namo", homage, etc.

In conjunction with "namo", homage, etc., there is also the fourth inflection.

Mighty Buddha, let there be honor to you; well being to the people; do homage to the Arahant (nāga); welcome to you great king.

295. 307. Apādāne pañcamī (607).

Apādānakārake pañcamīvibhatti hoti.

Pāpā cittaṃ nivāraye (Khu. i, 30); abbhā mutto va candimā (Khu. i, 39), bhayā muccati so naro.

In the ablative there is the fifth (inflection).

In the ablative case there is the fifth inflection.

One should restrain the mind from evil; like the moon that is freed from clouds; that man is freed from danger/fear.

296. 314. Kāraṇatthe ca (608).

Kāraṇatthe ca pañcamīvibhatti hoti.

Ananubodhā appaṭivedhā catunnaṃ ariyasaccānaṃ yathābhūtaṃ adassanā (D. ii, 77).

Also in the meaning of cause.

In the meaning of cause there is also the fifth inflection.

Because of not seeing, because of not penetrating; because of not knowing the Four Noble Truths according to reality.

297. 284. Kammatthe dutiyā (580).

Kammatthe dutiyāvibhatti hoti.

Gāvaṃ hanati; vīhaya lunāti; satthaṃ karoti; ghaṭaṃ karoti; rathaṃ karoti; dhammaṃ suṇāti (D. i, 93); Buddhaṃ pūjeti; vācaṃ bhāsati (D. ii, 13); taṇḍulaṃ pacati; coraṃ ghāteti.

In the meaning of object there is the second (inflection).

In the meaning of object there is the second inflection.

He kills the cow; he cuts the paddy; he makes a book (also knife); he makes a water-pot; he makes a chariot; he hears the Dhamma; he honors the Buddha; he says a word; he cooks the rice; he kills the thief.

298. 287. Kāladdhānam accantasamyoge (581).

Kāladdhānaṃ accantaṣaṃyoge dutiyāvibhatti hoti.

Māsaṃ maṃsodanaṃ bhuñjati; saradaṃ ramaṇīyā nadī; māsaṃ sajjhāyati. Yojanaṃ vanarāji; yojanaṃ dīgho pabbato; kosaṃ sajjhāyati.

Accantaṣaṃyoge ti kimatthaṃ? Saṃvacchare bhojanaṃ bhuñjati.

In constant conjunction of time and space.

When there is constant conjunction of time and space there is the second inflection.

He eats meat and rice for a month (everyday for one month); the river is beautiful during autumn; he recites for a month. The line of the forest is one *yojana* long; the mountain is one *yojana* long; he recites for a *kosa* (one quarter of a *yojana*).

What is the purpose of (saying) "accantaṣaṃyoge"? To prevent the use of second inflection in the example: "He eats food during the year.

299. 288. Kammappavacanīyayutte (582-586).

Kammappavacanīyayutte dutiyāvibhatti hoti.

Taṃ kho pana bhavantaṃ gotamaṃ evaṃ kalyāṇo kittissaddo abbhuggato (Vin. i, 1; iii, 45; D. i, 46, 83, 104; M. ii, 376). Pabbajitaṃ anu pabbajimsu (D. ii, 25).

In connection with those that have indicated action (kammappavacanīya).

In connection with those that have indicated action there is the second inflection.

Thus the good reputation of that honorable Gotama goes up (spreads). They went forth following the example of the recluse (the Bodhisatta).

300. 286. Gati-buddhi-bhuja-paṭha-hara-kara-sayādīnaṃ kārīte vā (587).

Gati-buddhi-bhuja-paṭha-hara-kara-sayādīnaṃ payoge kārīte dutiyāvibhatti hoti vā.

Puriso purisaṃ (gāmaṃ) gāmayati, puriso purisena vā, puriso purisassa vā. Evaṃ bodhayati, bhojayati, pāṭhayati, hārayati, kārayati, sayāpayati. Evaṃ sabbattha kārīte.

Or in the causative of 'gati', 'buddhi', 'bhuja', 'paṭha', 'hara', 'kara', 'si', etc.

In conjunction with the causative of 'gati', going, 'buddhi', knowing, 'bhuja', eating, 'paṭha', reciting, 'hara', bringing, 'kara', doing, 'saya', lying down, etc. there is the second inflection.

The man causes the man to go to the village. Also the object of the causative can be in third inflection (purisena) or in the sixth inflection (purisassa). Thus with "bodhayati", he causes to know, "bhojayati", he causes to eat, "pāṭhayati", he causes to read; "hārayati", he causes to carry; "kārayati", he causes to do; "sayāpayati", he causes to lie down. Thus everywhere in the causative.

301. 315. Sāmisimīṃ chaṭṭhī (609).

Sāmisimīṃ chaṭṭhīvibhatti hoti.

Tassa bhikkhuno paṭivīso; tassa bhikkhuno patto; tassa bhikkhuno cīvaraṃ; attano mukhaṃ.

In the possessor there is the sixth (inflection).

In the possessor there is the sixth inflection.

Portion of that bhikkhu; the bowl of the bhikkhu; the robe of that bhikkhu; mouth of oneself.

302. 319. Okāse sattamī (630).

Okāsakāraṇe sattamīvibhatti hoti.

Gambhīre odakantike (Khu. i, 9); pāpasimīṃ ramati mano (Khu. i, 30); bhagavati brahmacariyaṃ vussati kulaputto (M. i, 208; ii, 93).

In the locative there is the seventh (inflection).

In the locative case there is the seventh inflection.

In the depth, in the bottom of water; the mind delights in evil; the young man practices the Holy Life in the Buddha.

303. 321. Sām'-issar'-ādhipati-dāyāda-sakkhī-patibhū-pasuta-kusalehi ca (631).

Sāmī issara adhipati dāyāda sakkhī patibhū pasuta kusala icc' etehi payoge chaṭṭhīvibhatti hoti, sattamī ca.

Goṇānaṃ sāmī, goṇesu sāmī; goṇānaṃ issaro, goṇesu issaro; goṇānaṃ adhipati, goṇesu adhipati; goṇānaṃ dāyādo, goṇesu dāyādo; goṇānaṃ sakkhī, goṇesu sakkhī; goṇānaṃ patibhū, goṇesu patibhū; goṇānaṃ pasuto, goṇesu pasuto; goṇānaṃ kusalo, goṇesu kusalo.

Also with 'sāmī', owner, 'issara', lord, 'adhipati', master, 'dāyāda', inheritor, 'sakkhī', witness, 'patibhū', guarantor, 'pasuta', engaged in, 'kusala', skillful.

When in conjunction with 'sāmī', owner, 'issara', lord, 'adhipati', master, 'dāyāda', inheritor, 'sakkhī', witness, 'patibhū', guarantor, 'pasuta', engaged in, 'kusala', skillful, there is the sixth inflection and the seventh (inflection).

Owner of oxen; lord of oxen; master of oxen; inheritor of oxen; witness of oxen; guarantor (one who promises) of oxen; engaged in oxen; skillful in oxen.

304. 322. Niddhāraṇe ca (632).

Niddhāraṇatthe ca chaṭṭhīvibhatti hoti, sattamī ca.

Kaṇhā gāvīnaṃ sampannakhīratamā, kaṇhā gāvīsu sampannakhīratamā. Sāmā nārīnaṃ dassanīyatamā, sāmā nārīsu dassanīyatamā. Manussānaṃ khattiyo sūratamo, manussesu khattiyo sūratamo. Pathikānaṃ dhāvanto sīghatamo, pathikesu dhāvanto sīghatamo.

Also in taking out.

In the meaning of taking out (selecting) there is the sixth inflection and the seventh (inflection).

Among the cows, the black cow has the most milk. Among women, the one with golden complexion¹⁴⁹ is the most beautiful. Among humans, the *khattiya* is the bravest. Among travelers, the one who runs is the fastest.

305. 323. Anādare ca (633).

Anādare chaṭṭhīvibhatti hoti, sattamī ca.

Rudato dārakassa pabbaji, rudantasmiṃ dārake pabbaji.

Also in disregard.

In disregard there is the sixth inflection and the seventh inflection.

Despite the crying of the son, he went forth.¹⁵⁰

306. 289. Kvaci dutiyā chaṭṭhīnam atthe (588).

Chaṭṭhīnam atthe kvaci dutiyāvibhatti hoti.

Api ssu maṃ Aggivessana tisso upamā paṭibhaṃsu (M. i, 307).

Sometimes in the meaning of the sixth (inflection) there is the second (inflection).

Sometimes in the meaning of the sixth (inflection) there is the second inflection.

Indeed, Aggivessana, my three similes manifested.

307. 290. Tatiyā-sattamīnaṃ ca (589).

Tatiyā-sattamīnaṃ atthe ca kvaci dutiyāvibhatti hoti.

¹⁴⁹ "Sāmā" can mean both golden complexion or dark complexion.

¹⁵⁰ It means that he disregarded the crying of his son and became a monk.

Sace maṃ samaṇo Gotamo ālapissati (S. i, 179); tvaṇ ca maṃ n' ābhibhāsasi (Khu. vi, 359). Evaṃ tatiyatthe.

Pubbaṇhasamayam nivāsetvā (Vin. i, 7; iii, 48; D. ii, 75; M. i, 118); ekaṃ samayam Bhagavā (D. i, 1). Evaṃ sattamyatthe.

Also (in the meaning) of the third and seventh (inflection).

Also sometimes there is the second inflection in the meaning of the third and seventh (inflection).

If the monk Gotama will speak with me; and you will not talk with me. Thus in the meaning of the third inflection.

Having put on the lower robe in the morning time; on one occasion the Blessed One. Thus in the meaning of the seventh inflection.

308. 317. Chaṭṭhī ca (634).

Tatiyā-sattamīnam atthe ca kvaci chaṭṭhīvibhatti hoti.

Kato me kalyāṇo, kataṃ me pāpaṃ. Evaṃ tatiyatthe.

Kusalā naccagītassa sikkhitā cāturitthiyo (Khu. vi, 156, 158); kusalo tvaṃ rathassa aṅgapaccaṅgānam (M. ii, 58). Evaṃ sattamyatthe.

Kvacī ti kimattham? Yo vo Ānanda mayā dhammo ca vinayo ca desito paññato (D. ii, 126-7. Piṭṭhesu passitabbaṃ). Ānando atthesu vicakkhaṇo.

Also the sixth (inflection).

Also sometimes there is the sixth inflection in the meaning of the third and seventh (inflection).

Well done by me; evil done by me. Thus in the meaning of the third (inflection).

Graceful women, clever and trained in dancing and singing; are you skillful in the the different parts of the chariot? Thus in the meaning of the seventh (inflection).

What is the purpose of saying "kvaci", sometimes? To show exceptions to this rule such as in the following examples: Ānanda, the Dhamma and Vinaya preached and expounded by me. Ānanda is clever in meanings.

309. 318. Dutiyā-pañcamīnaṃ ca (640).

Dutiyā-pañcamīnaṃ ca atthe kvaci chaṭṭhīvibhatti hoti.

Tassa bhavanti vattāro (M. ii, 133-5); sahasā kammaṃsa kattāro. Evaṃ dutiyatthe.

Assavanatā dhammassa parihāyanti (Vin. iii, 6; D. ii, 32, 40; M. i, 224; ii, 292; S. i, 139). Kinu kho ahaṃ tassa sukhassa bhāyāmi (M. i, 313). Sabbe tasanti daṇḍassa (Khu. i, 32). Sabbe bhāyanti maccuno (Khu. i, 32). Bhīto catunnaṃ āsivīsānaṃ ghoravisānaṃ (S. ii, 381-2). Bhāyāmi ghoravisassa nāgassa. Evaṃ pañcamyatthe.

Also (in the meaning) of the second and fifth (inflection).

Also sometimes there is the sixth inflection in the meaning of the second and fifth (inflection).

They are sayers to him; suddenly doers of actions. Thus in the meaning of the second (inflection).

Because of not hearing they fall away from the Dhamma. Why should I be afraid from (of) happiness? All tremble from punishment. All fear from death. Afraid from the four dreadful, poisonous snakes. I am afraid from a dreadful and poisonous snake. Thus in the meaning of the fifth (inflection).

310. 324. Kamma-karaṇa-nimittatthesu sattamī (641).

Kamma-karaṇa-nimittatthesu sattamīvibhatti hoti.

Sundar' āvuso ime ājīvaka bhikkhūsu abhivādentī (Vin. i, 313). Evaṃ kammatthe.

Hatthesu piṇḍāya caranti (Vin. iii, 125); pattesu piṇḍāya caranti; pathesu gacchantī. Evaṃ karaṇatthe.

Dīpi cammesu haññate (Khu. vi, 172); kuñjaro dantesu haññate (Khu. vi, 172). Evaṃ nimittatthe.

The seventh (inflection) in the meaning of object, instrument and cause.

There is the seventh inflection in the meaning of object (kamma), instrument (karaṇa) and cause (nimitta).

Friend, these good ascetics pay respect to the bhikkhus. Thus in the meaning of object.

They go for alms with hands; they go for alms with bowls; they go by roads. Thus in the meaning of the instrument.

The leopard is killed because of its skin; the elephant is killed because of its tusks. Thus in the meaning of cause.

311. 325. Sampadāne ca (642).

Sampadāne ca sattamīvibhatti hoti.

Samghe dinnam mahapphalaṃ (Khu. ii, 49); samghe Gotamī¹⁵¹ dehi (M. iii, 296); samghe te dinne ahañ c' eva pūjito bhavissāmi (M. iii, 296).

Also in the dative.

Also there is the seventh inflection in the dative.

¹⁵¹ In Kaccāyana it reads Gotamī but in Rūpasiddhi Gotamī. UN

What is given to the Saṃgha brings great fruit; Gotami, let you give it to the Saṃgha; if given to the Saṃgha by you, I will also be honored.

312. 326. Pañcamyatthe ca (643).

Pañcamyatthe ca sattamīvibhatti hoti.

Kadalīsu gaje rakkhanti.

Also in the meaning of the fifth (inflection).

Also there is the seventh inflection in the meaning of the fifth (inflection).

They keep the elephants away from the plantains.

313. 327. Kāla-bhāvesu ca (644).

Kāla-bhāvesu ca kattari payujjamāne sattamīvibhatti hoti.

Pubbaṇhasamaye gato; sāyanhasamaye¹⁵² āgato. Bhikkhūsu bhojīyamānesu gato; (bhikkhūsu) bhuttesu āgato. Gosu duyhamānesu gato; (gosu) duddhāsu āgato.

Also in time and state.

When the agent is used in time (kāla) and state (bhāva), there is also the seventh inflection.¹⁵³

(He) went at the morning time; (he) came at the evening time. When the bhikkhus were being fed, (he) went; when the bhikkhus have eaten, (he) came. When the cows were being milked, (he) went; when the cows have been milked, (he) came.

314. 328. Upa-‘dhyādhik’-issaravacane (645).

Upa adhi icc’ etesaṃ payoge adhika-issaravacane sattamīvibhatti hoti.

Upa khāriyaṃ doṇo; upa nikkhe kahāpaṇaṃ. Adhi Brahmadaṭṭe Pañcālā, adhi naccesu Gotamī, adhi devesu Buddho.

There is the the seventh inflection in conjunciton with 'upa' and 'adhi' when they mean 'adhika', excess and 'issara', authority, superiority.

¹⁵² Sāyanhasamaye (Rū. iii, 327; Sad. iii, 644); sāyaṇhasamaye (Mog. iii, 110).

¹⁵³ Bhāva means kriyā in Rūpasiddhi. UN

A *doṇa* in excess of a *kāri* (one *kāri* plus one *doṇa*); a *kaḥāpaṇa* in excess of a *nikkha*. The Pañcālas are subjects of Brahmadata; Gotamī is superior to the dancers; The Buddha is superior to the gods.

315. 329. Maṇḍit'-ussukkesu tatiyā (646).

Maṇḍita ussukka icc' etesv atthesu tatiyāvibhatti hoti, sattamī ca.

Ñāṇena pasīdito, ñāṇasmim vā pasīdito; ñāṇena ussukko, ñāṇasmim vā ussukko Tathāgato vā tathāgatagotto vā.

There is the third inflection with 'maṇḍita', clear and 'ussukka', zeal.

In the meanings of "maṇḍita", clear, and "ussuka", zeal, energy, there is the third inflection and also the seventh (inflection).

Clear by understanding or clear in understanding; The Tathāgata or one belonging to his clan is energetic by understanding or energetic in understanding.

Iti nāma-kappe kāraka-kappo chaṭṭho kaṇḍo

Kāraka-kappo niṭṭhito.

4-SAMĀSA-KAPPA

4-Compound Chapter

SATTAMA-KAṆḌA

Seventh Section

[This chapter deals with the various types of compound.]

316. 331. Nāmānaṃ samāso yuttattho (675).

Tesaṃ nāmānaṃ payujjamānapadatthānaṃ yo yuttattho, so samāsasañño hoti.

Kathinadussam (Vin. iii, 352); āgantukabhaddam (Vin. iii, 460); jīvitindriyam (Abhi. i, 20, 168); samaṇabrāhmaṇā (D. i, 6; M. i, 114-5); Sāriputtamoggallānā (Vin. iii, 50; M. ii, 119); brāhmaṇagahapatikā (A. i, 386; ii, 26).

Nāmānam iti kimattham? Devadatto pacati. Yaññadatto pacati.

Yuttattho ti kimattham? Bhaṭṭo rañño; putto Devadattassa.

Samāsa icc' anena kvattho? Kvacī samāsantagatānam akāranto.

[Here yuttattha has two meanings: (1) connected meaning and (2) words that have their meaning connected.]

The connected meaning of nouns is (called) a compound (samāsa).

The connected meaning of those nouns that have connected words and meanings, that has the name compound (samāsa).

A cloth for Kathina; a meal for the guest; life faculty; monks and brahmins; Sāriputta and Moggallāna; brahmins and householders.

Why it is said nāmānaṃ? To prevent the formation of compounds with those which are not nouns such as in the following examples. Devadatta cooks (Devadatto pacati). Yaññadatta cooks (Yaññadatto pacati).

Why it is said yuttattho? To prevent the the formation of compounds when words are not connected in meaning such as in the following examples. Soldier of the king (Bhaṭṭo rañño); son of Devadatta (putto Devadattassa).

What is the purpose of saying samāsa? For the use of the name samāsa in the sutta kvaci samāsantagatānam akāranto (§337).

[Summary from Padarūpasiddhi IV.338-339

six types (chabbidho)

- 1) abyayibhāvo (adverbial/indeclinable): upa (near) + nagaram (city) = upanagaram; anu (with) + vāta (wind) = anuvāta (pro-wind/upwind); pati (against) + vāta (wind) = pativāta (anti-wind [downwind])
- 2) kammadhāraya (kamma (object) + dhāraya (bearing) ~ adjectival compound)
 - i) visesanapubbapada (adjective (visesana) + preceding (pubba) + word (pada)): mahanto (great) + puriso (man) = mahāpuriso (great man) (sutta 330)
 - ii) visesanuttarapada (adjective (visesana) + subsequent (uttara) + word (pada)): Sāriputto'ca (Sāriputta and) + so thero (he is an elder) = Sāriputtatthera (Sāriputta-elder)
 - iii) visesanobhayapada (adjective (visesana) + both (ubhaya) + word (pada)): sītāñ'ca (cold&) + taā uṇhañ'ca (hot&) = sītuṇhaā (cold-hot)
 - iv) upamānuttarapada (simile (upama) + subsequent (uttara) + word (pada)): muni (sage) + sīho (lion) = sīho viya muni (lion-like sage: The Buddha)

see also PRS 343

317. 332. Tesam vibhattiyo lopā ca (676-7).

Tesam yuttatthānam samāsānam vibhattiyo lopā ca honti.

Kathinadussam (Vin. iii, 352); āgantukabhaddam (Vin. iii, 460).

Tesam gahaṇena samāsa-taddhit'-ākyāta-kitakānam vibhatti-paccaya-pad'-akkhar'-āgamā ca lopā honti¹⁵⁴. Vāsiṭṭho (D. iii, 66; M. ii, 407); venateyyo (Khu. v, 204).

Caggahaṇam avadhāraṇattham. Pabhaṅkaro (Khu. i, 430); amantandado (S. i, 29); Medhaṅkaro (Khu. iv, 381); Dīpaṅkaro (Khu. iv, 323-381).

The inflections of those are elided.

The inflections of those compounds that have connected meaning are elided.

A cloth for *Kathina*; a meal for the guest.

By taking "tesam", the inflections (vibhatti), suffixes (paccaya), words (pada), syllables (akkhara) and insertions (āgama) of compounds (samāsa), secondary derivatives (taddhita), verbs (ākyāta), and primary derivatives (kitaka) are also to be elided. Vāsiṭṭho; venateyyo.¹⁵⁵

Taking "ca" is for the purpose of restriction. Maker of light (sun); giver of the Deathless; Medhaṅkaro; Dīpaṅkaro.

318. 333. Pakati c' assa sarantassa (693).

Luttāsu vibhattīsu assa sarantassa liṅgassa pakatirūpāni honti.

Cakkhusotam (Khu. i, 211); mukhanāsikam; rājaputto (Khu. iii, 205); rājapuriso (A. i, 170).

There is the original form of those that end in a vowel.

When the inflections are elided of those stems that end in a vowel, there are the original forms.

Eye and ear; mouth and nose; son of the king; man of the king.

319. 330. Upasagga-nipātapubbako abyayibhāvo (696).

Upasagga-nipātapubbako samāso abyayibhāvasaṅho hoti.

Nagarassa samīpe pavattati kathā iti upanagaram; darathānam abhāvo niddaratham; makasānam¹⁵⁶ abhāvo nimmakasam; vuḍḍhānam paṭipāṭi yathāvuḍḍham (VinA. i, 10); ye ye vuḍḍhā vā yathāvuḍḍham (VinA. i, 10);

¹⁵⁴ Vibhatti, pa, gamāna ca lopā honti (Sī, K).

¹⁵⁵ Please check these examples. I do not know if I should put "Vāsiṭṭhassa apaccam" and explain that or if it is enough with putting the names. "Vinatāya apaccam". UN

jīvassa yattako paricchedo yāvajīvaṃ (Vin. i, 27; iii, 63); cittaṃ adhikicca pavattanti te dhammā ti adhicitṭaṃ (Vin. iii, 278; A. i, 232); pabbatassa tiro tiropabbataṃ (D. i, 73; M. i, 41; A. i, 170); sotassa pati pavattati nāvā iti patisotaṃ; pāsādassa anto antopāsādaṃ.

Abyayībhāvaṃ icc' anena kvattho? Aṃvibhattīnaṃ akāraṇṭā abyayībhāvā.

That which has a prefix or a particle in front is an adverbial compound (abyayībhāva).¹⁵⁷

The compound that has a prefix or a particle in front has the name "adverbial compound".

"Upanagaraṃ", the talk that arises near the city is called; "niddarathaṃ", absence of distress;

"nimmakasaṃ", absence of mosquitoes; "yathāvuḍḍhaṃ", following the order of the older ones (according to seniority);

"yāvajīvaṃ", as far as life goes; "adhicitṭaṃ", those states that exists referring to the mind; "tiropabbataṃ", across the mountain; "patisotaṃ", the ship that goes against the current; "antopāsādaṃ", inside the mansion.

What is the purpose of (saying) "abyayībhāva"? For the use of the name "abyayībhāva" in the sutta "aṃvibhattīnaṃ akāraṇṭā abyayībhāvā" (§341),

320. 335. So napuṃsakaliṅgo (698).

So abyayībhāvasamāso napuṃsakaliṅgo 'va daṭṭhabbo.

Kumārīsu adhikicca pavattati kathā iti adhi-kumārī; vadhuyā samīpe pavattati kathā iti upavadhu; gaṅgāya samīpe pavattati kathā iti upagaṅgaṃ; maṇikāya samīpe pavattati kathā iti upamaṇikaṃ.

It has the neuter gender.

That adverbial compound should be regarded as (belonging) to the neuter gender.

"Adhi-kumārī", talk that arises referring to maidens; "upavadhu", talk that arises near the daughter-in-law; "upagaṅgaṃ", talk that arises near the Ganges; "upamaṇikaṃ", talk that arises near the big vessel.

321. 349. Diguss' ekattaṃ (699).

Digussa samāsassa ekattaṃ hoti, napuṃsakaliṅgattaṃ ca.

Tayo lokā tilokaṃ; tayo daṇḍā tidaṇḍaṃ; tīṇi nayanāni tinayanaṃ; tayo siṅgā tisiṅgaṃ. Catasso disā catuddisaṃ (D. i, 243); pañca indriyāni pañcindriyaṃ (A. i, 468).

There is the state of one of a numerical compound (digu).

There is the state of one (singular) of a numerical compound (digu) and the state of the neuter gender.

"Tilokaṃ", the three worlds; "tidaṇḍaṃ", three sticks; "tinayanaṃ", three eyes; "tisiṅgaṃ", three horns; "catuddisaṃ", four directions; "pañcindriyaṃ", five faculties.

322. 359. Tathā dvande pāṇitūriyayoggasenaṅga-khuddajantuka- vividhaviruddha-visabhāgatthādīnaṃ ca (700).

Tathā dvande samāse pāṇitūriyayoggasenaṅga-khuddajantuka- vividhaviruddha-visabhāgattha icc' evamādīnaṃ ekattaṃ hoti, napuṃsakaliṅgattaṃ ca.

Taṃ yathā? Cakkhu ca sotaṃ ca cakkhusotaṃ (Khu. i, 211); mukhaṃ ca nāsikā ca mukhanāsikaṃ; chavi ca maṃsaṃ ca lohitaṃ ca chavimaṃsalohitaṃ. Evaṃ pāṇyaṅgatthe.

Saṅkho ca paṇavo ca saṅkhapaṇavaṃ (D. i, 75); gītaṃ ca vāditaṃ ca gītavāditaṃ (D. i, 5); daddari ca ḍiṇḍimo ca daddariḍiṇḍaṃ¹⁵⁸. Evaṃ tūriyaṅgatthe.

¹⁵⁶ Masakānaṃ (K). "Makaso" ti pāṭho yeva bahūsu pāḷiāṭṭhakathāsu dissati. □āṃsamakasaṃvātātapasaṃsāpasaṃphassaṇaṃ (D. iii, 107; Vin. ii, 171).

□āṃsamakasaṃvātātapasaṃsāpasaṃphassehi (M. i, 120). **Makasa** ti sabbam akkhikā (MA. i, 360). Andhamakasa (Khu. i, 282). **Makasa** ti makasa yeva (Suttanipāṭa A. i, 30; Visuddhi. i, 30).

¹⁵⁷ "Abyayībhāva" means becoming like an indeclinable (abyaya).

¹⁵⁸ Daddaridindimaṃ (Sadd.). Daddaridenḍimaṃ (Sī).

Phālo ca pācanañ ca phālapācanam (S. i, 175; Khu. i, 291; SuttanipataA. 132)¹⁵⁹; yugañ ca naṅgalañ ca yuganaṅgalañ (S. i, 175; Khu. i, 291; SuttanipataA. 132)¹⁶⁰. Evam **yoggaṅgatthe**.

Asi ca cammañ ca asicammañ (M. i, 121; A. ii, 82); dhanu ca kalāpo ca dhanukalāpañ (M. i, 121; A. ii, 82); hatthī ca asso ca hatthi-assaṇṇam; ratho ca pattiko ca rathapattikañ. Evam **senaṅgatthe**.

Āmsā ca makasā ca ḍamsamakasañ (M. i, 12); kuntho ca kipilliko ca kunthakipillikañ (Vin. iii, 134); kīṭo ca sarīsapo ca kīṭasarīsapañ. Evam **khuddajantukatthe**.

Ahi ca nakulo ca ahinakulañ (DhA. i, 32); biḷāro ca mūsiko ca biḷāramūsikañ; kāko ca ulūko ca kākolūkañ (DhA. i, 32). Evam **vividhviruddhatthe**.

Sīlañ ca paññāṇaṇṇam ca sīlapaññāṇaṇṇam (A. ii, 26); samatho ca vipassanā ca samathavipassanañ (AbhA. i, 240); vijjā ca caraṇaṇṇam ca vijjācaraṇaṇṇam (A. ii, 2). Evam **visabhāgatthe**.

Ādiggaṇaṇṇam kimatthañ? Dāsī ca dāso ca dāsīdāsañ (D. i, 5; M. ii, 366; Khu. vii, 37); itthī ca pumā ca itthipumañ; patto ca cīvaraṇṇam ca pattacīvaraṇṇam (Vin. i, 11; iii, 130); chattañ ca upāhanā ca chattupāhanañ (Vin. ii, 451; DhA. i, 241); tikañ ca catukkañ ca tikacatukkañ; veno ca rathakāro ca venarathakārañ; sākuṇiko ca sākuṇikamāgavikañ; dīgho ca majjhimo ca dīghamajjhimañ icc' evamādi.

Likewise, in a copulative compound (dvanda) there is also (singular and neuter gender) of parts of beings (pāṇi-aṅga), musical instruments (tūriya-aṅga), parts of a vehicle (yogga-aṅga), parts of an army (senaṅga), small creatures (khuddajantuka), different enemies (vividhviruddha), opposite meaning (visabhāgattha), etc. (ādi).

Likewise, in a copulative compound there is singular and neuter gender of parts of beings, musical instruments, parts of a vehicle, parts of an army, small creatures, different enemies, opposite meaning.

As what? "Cakkhusotañ", eye and ear; "mukhanāsikañ", mouth and nose; "chavimaṇṇsalohitañ", skin, flesh and blood. Thus in the meaning of parts of beings.

"Saṅkhaṇṇapaṇaṇṇam", conch and small drum; "gītavāḍitañ", singing and playing; "daddariḍḍaṇṇam", drums. Thus in the meaning of musical instruments.

"Phālapācanañ", ploughshare and goad; "yuganaṅgalañ", yoke and plough. Thus in the meaning of parts of a vehicle.

"Asicammañ", sword and shield; "dhanukalāpañ", bow and case of arrows; "hatthi-assaṇṇam", elephant and horse; "rathapattikañ", chariot and soldier. Thus in the meaning of parts of an army.

"Daṁsamakasañ", fly and mosquito; "kunthakipillikañ", ant and white ant; "kīṭasarīsapañ", moth and snake. Thus in the meaning of small creatures.

"Ahinakulañ", snake and mongoose; "biḷāramūsikañ", cat and mouse; "kākolūkañ", crow and owl. Thus in the meaning of different enemies.

"Sīlapaññāṇaṇṇam", virtue and wisdom; "samathavipassanañ", tranquility and insight; "vijjācaraṇaṇṇam", vision and conduct. Thus in the meaning of opposites.

What is the purpose of taking "ādi"? To include the following: "Dāsīdāsañ", male and female slave; "itthipumañ", female and male; "pattacīvaraṇṇam", bowl and robe; "chattupāhanañ", umbrella and sandals; "tikacatukkañ", triad and quartet; "venarathakārañ", bambu weaver and shoemaker; "sākuṇikamāgavikañ", fowler and hunter; "dīghamajjhimañ", long and middle.

323. 360. Vibhāsā rukkhā-tiṇa-pasu-dhana-dhañña-janapadādīnañ ca (701).

Rukkhā tiṇa pasu dhana dhañña janapada icc' evamādīnañ vibhāsā ekattañ hoti, napuṇsakaliṅgattañ ca dvande samāse.

Assattho ca kapītaṇṇo¹⁶¹ ca assatthakapītaṇṇam, assatthakapītaṇṇā vā. Usīrañ ca bīraṇṇam ca usīrabīraṇṇam, usīrabīraṇṇā vā. Ajo ca eḷako ca ajeḷakañ, ajeḷakā (D. i, 5; M. i, 217; A. i, 351) vā. Hiraññañ ca suvaṇṇaṇṇam ca

¹⁵⁹ Phālapājanañ (K).

¹⁶⁰ Phālapājanañ (K).

hiraññasuvaṇṇaṃ (D. i, 108; M. ii, 258), hiraññasuvaṇṇā vā. Sāli ca yavo ca sāliyavaṃ, sāliyavā vā. Kāsī ca Kosalā ca Kāsikosalaṃ, Kāsikosalā vā.

Ādiggaṇaṃ kimatthaṃ? Sāvajjaṃ ca anavajjaṃ ca sāvajjānavajjaṃ (A. i, 126), sāvajjānavajjā vā. Hīnaṃ ca paṇītaṃ ca hīnapaṇītaṃ (A. i, 126), hīnapaṇītā vā. Kaṇho ca sukko ca kaṇhasukkaṃ (A. i, 553), kaṇhasukkā vā.

Optionally also "rukka", tree, "tiṇa", grass, "pasu", beast, "dhana", wealth, "dhañña", grain, "janapada", district, etc.

In a copulative compound, (the words) "rukka", tree, "tiṇa", grass, "pasu", beast, "dhana", wealth, "dhañña", grain, "janapada", district, etc., optionally are singular and neuter.

"Assattha-kapītaṇaṃ" or "assattha-kapītanā", banyan tree and wood-apple. "Usīra-bīraṇaṃ" or "usīra-bīraṇā", fragrant root and grass. "Ajeḷakaṃ" or "ajeḷakā", goat and wild goat. "Hirañña-suvaṇṇaṃ" or "hirañña-suvaṇṇā", silver and gold. "Sāli-yavaṃ" or¹⁶² "sāli-yavā", rice and barley. "Kāsī-kosalaṃ" or "Kāsī-kosalā", Kāsī and Kosalā.

What is the purpose of taking "ādi"? To allow the application of this rule in other cases. "Sāvajjānavajjaṃ" or "sāvajjānavajjā", faulty and faultless. "Hīna-paṇītaṃ" or "hīna-paṇītā", low and excellent. "Kaṇha-sukkaṃ" or "kaṇha-sukkā", black and white.

324. 339. **Dvipade tulyādhikaraṇe kammadhārayo** (702).

Dve padāni tulyādhikaraṇāni yadā samasyante, tadā so samāso **kammadhārayasañño** hoti.

Mahanto ca so puriso cā ti mahāpuriso (A. i, 346; Khu. i, 64); kaṇho ca so sappo cā ti kaṇhasappo (Vin. i, 24); nīlaṃ ca taṃ uppalaṃ cā ti nīluppalaṃ; lohitaṃ ca taṃ candanaṃ cā ti lohita-candanaṃ; brāhmaṇī ca sā dārikā cā ti brāhmaṇadārikā; khattiyā ca sā kaññā cā ti khattiyakaññā (M. i, 122; A. i, 526).

Kammadhāraya icc' anena kvattho? Kammadhārayasaññe ca.

When two words referring to the same thing (are compounded), there is an adjectival compound (kammadhāraya).

When two words referring to the same thing are compounded, this compound has the name "adjectival compound".

"Mahāpuriso", great man; "kaṇha-sappo", black snake (cobra); "nīluppalaṃ", blue lily; "lohita-candanaṃ", red sandal; "brāhmaṇa-dārikā", brahmin girl; "khattiya-kaññā", *Khattiya* girl.

Why it is said "kammadhāraya"? For the use of the name "kammadhāraya" in the sutta "kammadhārayasañña" (§332).

325. 348. **Saṅkhyāpubbo digu** (703).

Saṅkhyāpubbo kammadhārayasamāso **digusañño** hoti.

Tiṇi malāni timalaṃ; tīṇi phalāni tīphalaṃ; tayo lokā tilokaṃ; tayo daṇḍā tidaṇḍaṃ; catasso disā catuddisaṃ (D. i, 234); pañca indriyāni pañcindriyaṃ (A. i, 468); satta Godāvariyo sattagodāvaram.

Digu icc' anena kvattho? Diguss' ekattaṃ.

(The adjectival compound) that has a numeral as its first member is a numerical compound (digu).

The adjectival compound that has a numeral as the first member has the name "numerical compound".

"Timalaṃ", three impurities; "tīphalaṃ", three fruits; "tilokaṃ", three worlds; "tidaṇḍaṃ", three sticks; "catuddisaṃ", four directions; "pañcindriyaṃ", five faculties; "sattagodāvaram", seven Godāvari rivers.

What is the purpose of (saying) "digu"? For the use of the name "digu" in the sutta "diguss' ekattaṃ" (§321).

326. 341. **Ubhe tappurisā** (707).

Ubhe digukammadhārayasamāso **tappurisaññā** honti.

¹⁶¹ Gaddabhaṇḍo kapītaṇo (Abhidhāna. 562-Gāthā), kapi calane, tano, dīgho āgamaṣṣa. Kandarālo, pilakkho pi (Dhāna-Ti. 375). Kapitthana (Si. Moga. iii, 19). Kapitthanāti pilakkhā (JA. ii, 403) nigrodhā ca kapitthanā (Khu. v, 90; vi, 353, 354, 361). "Kapittho" ti pāṭho pi pāvacaṇe atthi, tathā pi so idha nādhippeto. Ambā kapitthā panasā (Khu. vi, 339), ambā jambū kapitthā ca (Khu. vi, 343). Kapiṭṭho ca kapittho (Abhidhāna. 551-Gāthā).

¹⁶² Should it be singular and plural or both singular and plural? UN

Na brāhmaṇo abrāhmaṇo (D. iii, 67); na vasalo avasalo; na bhikkhu abhikkhu (Vin. ii, 412); na pañcavassam apañcavassam; na pañcapūlī apañcapūlī; na sattagodāvaram asattagodāvaram; na dasagavam adasagavam; na pañcagavam apañcagavam.

Tappurisa icc' anena kvattho? Attam n' assa tappurise.

Both are determinative compounds (tappurisa).

Both, the numerical compound and adjectival compounds, are called determinative compounds.

"Abrāhmaṇo", not a brahmin; "avasalo", not an outcast; "abhikkhu", not a bhikkhu; "apañcavassam", not five rains; "apañcapūlī", not five packages; "asattagodāvaram", not seven Godāvarī rivers; "adasagavam", not ten cows; "apañcagavam", not five cows.

Why it is said "tappurisa"? In a dependent determinative compound there is "a" of "na".

327. 351. Amādayo parapadebhi (704).

Tā amādayo nāmehi parapadebhi yadā samasyante, tadā so samāso **tappurisa**sañño hoti.

Bhūmim gato bhūmigato (M. ii, 258; S. i, 102); sabbarattim sobhaṇo sabbarattisobhaṇo; apāyam gato apāyagato; issarena kataṃ issarakataṃ; sallena viddho sallaviddho (M. ii, 92; Khu. vii, 4); kathinassa dussam kathinadussam (Vin. iii, 352); āgantukassa bhattam āgantukabhattam (Vin. iii, 406); methunā apeto methunāpeto; corā bhayam corabhayam; rañño putto rājaputto (D. i, 49; Khu. iii, 205); Dhaññānam rāsi dhaññārāsi; rūpe saññā rūpasaññā (A. iii, 211); saṃsāre dukkham saṃsāradukkham.

Am, etc. with the following nouns.

When the (inflections) am, etc., are compounded with the following nouns, that compound has the name determinative compound (tappurisa).

Bhūmigato, earth-gone; sabbarattisobhaṇo, whole-night-beautiful; apāyagato, hell-gone; issarakataṃ, creator-made; sallaviddho, arrow-pierced; kathinadussam, Kathina-cloth; āgantukabhattam, guest-meal; methunāpeto, sex-refrainer; corabhayam, thieves-fear/danger; rājaputto, king/royal-son; dhaññārāsi, grain-heap; rūpasaññā, material-perception; saṃsāradukkham, round-of-rebirth suffering.

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328. 352. Aññapadatthesu bahubbhi (708).

Aññesam padānam atthesu dve nāmāni, bahūni nāmāni yadā samasyante, tadā so samāso **bahubbhi**sañño hoti.

(Dutiya) Āgatā samaṇā imam saṃghārāmam so'yam āgatasamaṇo, saṃghārāmo.

(Tatiya) Jitāni indriyāni anena samaṇena so'yam jitindriyo (VimānaA. 262), samaṇo.

(Catutthi) Dinno suṅkho yassa rañño so'yam dinnasuṅkho, rājā.

(Pañcamī) Niggatā janā asmā gāmā so'yam niggatajano, gāmo.

(Chaṭṭhi) Chinno hattho yassa purisassa so'yam chinna-hattho, puriso.

(Sattamī) Sampannāni sassāni yasmim janapade so'yam sampannasasso, janapado.

Nigrodhassa parimaṇḍalo nigrodhaparimaṇḍalo, nigrodhaparimaṇḍalo iva parimaṇḍalo yo rājakumāro so'yam nigrodhaparimaṇḍalo. Atha vā nigrodhaparimaṇḍalo iva parimaṇḍalo yassa rājakumārassa so'yam nigrodhaparimaṇḍalo (D. ii, 15; DA. ii, 40; D. iii, 118), rājakumāro.

Cakkhuno bhūto cakkhubhūto, cakkhubhūto iva bhūto yo Bhagavā so'yam cakkhubhūto (M. i, 157; MA. i, 380), Bhagavā.

Suvaṇṇassa vaṇṇo suvaṇṇavaṇṇo, suvaṇṇavaṇṇo viya vaṇṇo yassa Bhagavato so'yam suvaṇṇavaṇṇo (D. ii, 15; DA. ii, 38; JA. i, 79), Bhagavā.

Brahmuno saro brahmassaro, brahmassaro viya saro yassa Bhagavato so'yam brahmassaro (D. ii, 16; DA. ii, 42), Bhagavā.

Sayaṃ-patita-paṇṇa-puppha-phala-vāyu-toy'-āhārā ti¹⁶³

paṇṇaṇca pupphaṇca phalaṇca paṇṇapupphaphalāni, sayam eva patitāni sayampatitāni, sayampatitāni ca tāni paṇṇapupphaphalāni ceti sayampatitapaṇṇapupphaphalāni, vāyu ca toyaṇ ca vāyutoyāni, sayampatitapaṇṇapupphaphalāni ca vāyutoyāni ca, sayampatitapaṇṇapupphaphalavāyutoyāni, sayampatitapaṇṇapupphaphalavāyutoyāni āhārā yesaṃ te sayampatitapaṇṇapupphaphalavāyutoyāhārā, isayo. Yam ettha vattabbaṃ, taṃ heṭṭhā vuttam eva. Ayaṃ pana dvanda-kammadhāraya-gabbho tulyādhikaraṇabahubbhi.

Atha vā: Sayampatitapaṇṇapupphaphalavāyutoyehi āhārā yesaṃ te sayampatitapaṇṇapupphaphalavāyutoyāhārā. Ayaṃ pana bhinnādhikaraṇabahubbhi.

Nānā-duma-patita-puppha-vāsita-sānū ti nānā pakārā dumā nānādumā, nānādumehi patitāni nānādumapatitāni, nānādumapatitāni ca tāni pupphāni ceti nānādumapatitapupphāni, nānādumapatitapupphehi vāsita nānādumapatitapupphavāsita, nānādumapatitapupphavāsita sānū yassa pabbatarājassa so 'yaṃ nānādumapatitapupphavāsitasānu, pabbatarājā. Ayaṃ pana kammadhārayatappurisagabbho tulyādhikaraṇabahubbhi.

Atha vā: Vāsita sānū vāsitasānu;¹⁶⁴ sāpekkhatte sati pi gamakattā¹⁶⁵ samāso. Nānādumapatitapupphehi vāsitasānū yassa pabbatarājassa so 'yaṃ nānādumapatitapupphavāsitasānu, pabbatarājā. Ayaṃ pana bhinnādhikaraṇabahubbhi.

Byālab'ambu-dhara-bindu-cumbita-kūṭo ti ambuṃ dhāretī ti ambudharo, ko so? Pajjunno. Vividhā ālambo byālambo, byālambo ca so ambudharo cā ti byālabambudharo, byālabambudharassa bindū byālabambudharabindū, byālabambudharabindūhi cumbito byālabambudharabinducumbito, byālabambudharabinducumbito kūṭo yassa pabbatarājassa so 'yaṃ byālabambudharabinducumbikakūṭo. Ayaṃ pana kammadhārayatappurisagabbho tulyādhikaraṇabahubbhi.

Atha vā: Cumbito kūṭo cumbitakūṭo, sāpekkhatte sati pi gamakattā samāso. Byālabambudharabindūhi cumbitakūṭo yassa pabbatarājassa so 'yaṃ byālabambudharabinducumbitakūṭo. Ayaṃ pana bhinnādhikaraṇabahubbhi.

Amita-bala-parakkama-jutī ti na mitā amitā, balaṇ ca parakkamo ca juti ca balaparakkamajutiyo, amitā balaparakkamajutiyo yassa so 'yaṃ amitabalaparakkamajuti. Ayaṃ pana kammadhāraya-dvandagabbho tulyādhikaraṇabahubbhi.

Piṇor'-akkh'-aṃsa-bāhū ti uro ca akkhaṇ ca aṃso ca bāhu ca urakkhaṃsabāhavo, piṇā urakkhaṃsabāhavo yassa Bhagavato so 'yaṃ piṇorakkhaṃsabāhu. Ayaṃ pana dvandagabbho tulyādhikaraṇabahubbhi.

Piṇa-gaṇḍa-vadana-than'-ūru-jaghanā ti gaṇḍo ca vadanaṇ ca thano ca ūru ca jaghanaṇ ca gaṇḍavadananathanūrujaghanā, piṇā gaṇḍavadananathanūrujaghanā yassā sā 'yaṃ piṇagaṇḍavadananathanūrujaghanā. Ayam pi dvandagabbho tulyādhikaraṇabahubbhi.

Pavara-surāsura-garuḍa-manuja-bhujaga-gandhabba-makuṭa-kūṭa-cumbita- sela-saṃghaṭṭita-carāṇo ti surā ca asurā ca garuḍā ca manujā ca bhujagā ca gandhabbā ca surāsuragaruḍamanujabhujagagandhabbā, pavarā ca te surāsuragaruḍamanujabhujagagandhabbā ceti pavarasurāsuragaruḍamanujabhujagagandhabbā, pavarasurāsuragaruḍamanujabhujagagandhabbānam makuṭāni pavarasurāsuragaruḍamanujabhujagagandhabbamakuṭāni, pavarasurāsura-

¹⁶³ Sihaḷakaccāyanapothakesu 'sayampatitapaṇṇapupphaphalavāyutoyāhārā' ti payogato paṭṭhāya kevalaṃ samāsapadāni yeva dissanti, na paṇṇaṇcātyādini nibbacānāni.

¹⁶⁴ Please check, shouldn't it be "sānū". UN

¹⁶⁵ Gammakattā (K).

garuḍamanujabhujaḡagandhabbamakuṭāṇaṁ kṛṭāṇi pavarasurāsuragaruḍamanuja-
bhujaḡagandhabbamakuṭākṛṭāṇi, pavarasurāsuragaruḍamanujabhujaḡagandhabbamakuṭākṛṭesu cumbitā
pavarasurāsuragaruḍamanujabhujaḡagandhabbamakuṭākṛṭacumbitā,
pavarasurāsuragaruḍamanujabhujaḡagandhabbamakuṭākṛṭacumbitā ca te selā cā ti
pavarasurāsuragaruḍamanujabhujaḡagandhabbamakuṭākṛṭākṛṭacumbitaselā,
pavarasurāsuragaruḍamanujabhujaḡagandhabbamakuṭākṛṭacumbitasehi saṁghaṭṭitā
pavarasurāsuragaruḍamanujabhujaḡagandhabbamakuṭākṛṭacumbitaselasamghaṭṭitā,
pavarasurāsuragaruḍamanujabhujaḡagandhabbamakuṭākṛṭacumbitaselasamghaṭṭitā caraṇā yassa tathāgatassa so
‘yaṁ pavarasurāsuragaruḍamanujabhujaḡagandhabbamakuṭākṛṭacumbitaselasamghaṭṭitacaraṇo, tathāgato.
Ayaṁ pana dvandakammadhārayatappurisagabbho tulyādhikaraṇabahubbhi.

Atha vā: Saṁghaṭṭitā caraṇā saṁghaṭṭitacaraṇā, sāpekkhatte sati pi gamakattā samāso.
Pavarasurāsuragaruḍamanujabhujaḡagandhabbamakuṭākṛṭacumbitasehi saṁghaṭṭitacaraṇā yassa tathāgatassa
so ‘yaṁ pavarasurāsuragaruḍamanujabhujaḡagandhabbamakuṭākṛṭacumbitaselasamghaṭṭitacaraṇo. Ayaṁ pana
bhinnādhikaraṇabahubbhi.

Catuddiso ti catasso disā yassa so ‘yaṁ catuddiso (A. ii, 119; Khu. i, 286), Bhagavā.

Pañcakkhū ti pañca cakkhūni yassa tathāgatassa so ‘yaṁ pañcacakkhu, Tathāgato.

Dasabalo ti dasa balāni yassa so ‘yaṁ dasabalo (Khu. iii, 373), Bhagavā.

Anantañāṇo ti n’ assa anto anantaṁ, anantaṁ ñāṇaṁ yassa tathāgatassa so ‘yaṁ anantañāṇo (Khi. iii, 373),
Tathāgato.

Amita-ghana-sarīro ti na mitaṁ amitaṁ, ghaṇaṁ eva sarīraṁ ghanasarīraṁ, amitaṁ ghanasarīraṁ yassa
tathāgatassa so ‘yaṁ amitaghanasarīro, Tathāgato.

Amita-bala-parakkama-patto ti na mitā amitā, balaṁ ca parakkamo ca balaparakkamā, amitā eva
balaparakkamā amitabalaparakkamā, amitabalaparakkamā pattā yena so’ yaṁ amitabalaparakkamapatto,
Bhagavā. Ayaṁ pana kammadhārayadvandagabbho tulyādhikaraṇabahubbhi.

Matta-bhamara-gaṇa-cumbita-vikasita-puppha-valli-nāgarukkhopasobhita- kando ti mattā eva bhamarā
mattabhamarā, mattabhamaraṇaṁ gaṇā mattabhamaraṇā, mattabhamaraṇehi cumbitāni
mattabhamaraṇacumbitāni, vikasitāni eva pupphāni vikasitapupphāni, mattabhamaraṇacumbitāni
vikasitapupphāni yesaṁ te ti mattabhamaraṇacumbitavikasitapupphā, valli ca nāgarukkho ca
vallināgarukkha, mattabhamaraṇacumbitavikasitapupphā ca te vallināgarukkha ceti
mattabhamaraṇacumbitavikasitapupphavallināgarukkha,
mattabhamaraṇacumbitavikasitapupphavallināgarukkhehi upasobhitāni
mattabhamaraṇacumbitavikasitapupphavallināgarukkhopasobhitāni,
mattabhamaraṇacumbitavikasitapupphavallināgarukkhopasobhitāni kandarāni yassa pabbatarājassa so ‘yaṁ
mattabhamaraṇacumbitavikasitapupphavallināgarukkhopasobhitakando, pabbatarājā. Ayaṁ pana
dvandakammadhārayatappurisagabbho tulyādhikaraṇabahubbhi.

Atha vā: Upasobhitāni kandarāni upasobhitakandarāni, sāpekkhatte sati pi gamakattā samāso.
Mattabhamaraṇacumbitavikasitapupphavallināgarukkhehi upasobhitakandarāni yassa pabbatarājassa so ‘yaṁ
mattabhamaraṇacumbitavikasitapupphavallināgarukkhopasobhitakando, pabbatarājā. Ayaṁ pana
bhinnādhikaraṇabahubbhi.

Nānā-rukka-tiṇa-patita-pupphopasobhita-kando ti rukko ca tiṇaṁ ca rukkhatiṇāni, nānā pakārāni eva
rukkhatiṇāni nānārukkhatiṇāni, nānārukkhatiṇehi patitāni nānārukkhatiṇapatitāni, nānārukkhatiṇapatitāni ca
tāni pupphāni ceti nānārukkhatiṇapatitapupphāni, nānārukkhatiṇapatitapupphehi upasobhitāni

nānārukkhatiṇapatitapupphopasobhitāni, nānārukkhatiṇapatitapupphopasobhitāni kandarāni yassa pabbatarājassa so ‘yaṃ nānārukkhatiṇapatitapupphopasobhitakandaro, pabbatarājā. Ayaṃ pana dvandakammadhārayatappurisagabbho tulyādhikaraṇabahubbīhi.

Atha vā: Upasobhitāni eva kandarāni upasobhitakandarāni (sāpekkhatte sati pi gamakattā samāso). Nānārukkhatiṇapatitapupphehi upasobhitakandarāni yassa pabbatarājassa so ‘yaṃ nānārukkhatiṇapatitapupphopasobhitakandaro, pabbatarājā. Ayaṃ pana bhinnādhikaraṇabahubbīhi.

Nānā-musala-phāla-pabbata-taru-kaliṅgara-sara-dhanu-gad’-āsi-tomara-hatthā ti musalo ca phālo ca pabbato ca taru ca kaliṅgaro ca saro ca dhanu ca gadā ca asi ca tomaro ca musalaphālapabbatatarukaliṅgarasaradhanugadāsitarā, nānā pakārā eva musalaphālapabbatatarukaliṅgarasaradhanugadāsitarā nānāmusalaphālapabbatatarukaliṅgarasaradhanugadāsitarā, nānāmusalaphālapabbatatarukaliṅgarasaradhanugadāsitarā hatthesu yesaṃ te nānāmusalaphālapabbatatarukaliṅgarasaradhanugadāsitarahatthā. Ayaṃ pana dvandakammadhārayagabbho bhinnādhikaraṇabahubbīhi.

Bahubbīhi icc’ anena kvattho? Bahubbīhimhi ca.

Aññapadatthesu bahubbīhi

In the meaning of other words (aññesaṃ padānaṃ) there is a relative compound (bahubbīhi).

When two nouns or many nouns are compounded in the meaning of other words,¹⁶⁶ then that compound is called a relative compound.

Dutiya vibhatti: Āgatā samaṇā imaṃ saṃghārāmaṃ so’yaṃ āgatasamaṇo, saṃghārāmo.

Come (āgatā) ascetics/monks (samaṇā) to this Sangha monastery (imaṃ saṃghārāmaṃ), it is (so ayaṃ) come ascetics/monks (āgatasamaṇo), the Sangha monastery.

Tatiya vibhatti: Jitāni indriyāni anena samaṇena so’yaṃ jitindriyo, samaṇo.

Subdued (jitāni) the faculties (indriyāni) by this ascetic/monk (anena samaṇena), it is (so ayaṃ) one of faculty-subdued (jitindriyo), an ascetic/monk.

Catutthi vibhatti: Dinno suṅkho yassa rañño so’yaṃ dinnasuṅkho, rājā.

Given (dinno) tax (suṅkho) to this king (yassa rañño), he is (so ayaṃ) this tax-given one (dinnasuṅkho), a king.

Pañcamī vibhatti: Niggatā janā asmā gāmā so’yaṃ niggatajano, gāmo.

Went out (niggatā) people (janā) from this village (asmā gāmā), it is (so ayaṃ) a (place) from which people went out (niggatajano), a village.

Chatthi vibhatti: Chinno hattho yassa purisassa so’yaṃ chinnaḥattho, **puriso**.

Cut off (chinno) the hand (hattho) of this man (yassa purisassa), he is (so ayaṃ) (one) whose hand has been cut off (chinnaḥattho), a man.

Sattamī vibhatti: Sampannāni sassāni yasmim janapade so’yaṃ sampannasasso, janapado.

Abundant (sampannāni) grains (sassāni) are in this district (yasmim janapade), it is (so ayaṃ), (a place where) grains are abundant (sampannasasso), a district.

Upamānapubbapada (PRS 356) (simile-first-word)

Paṭhamā vibhatti: Nigrodhassa parimaṇḍalo nigrodhaparimaṇḍalo, nigrodhaparimaṇḍalo iva parimaṇḍalo yo rājakumāro so’yaṃ nigrodhaparimaṇḍalo.

(Explanation of compound:) Of the Banyan tree (nigrodhassa) the circumference (parimaṇḍalo) = Banyan tree circumference (nigrodhaparimaṇḍalo).

(Simile defined:) the Banyan tree circumference (nigrodhaparimaṇḍalo) is like (iva) that prince (yo rājakumāro) circumference (parimaṇḍalo), he is (so ayaṃ) one of Banyan-tree circumference (nigrodhaparimaṇḍalo).

Catutthi vibhatti: Atha vā nigrodhaparimaṇḍalo iva parimaṇḍalo yassa rājakumārassa so’yaṃ nigrodhaparimaṇḍalo, rājakumāro.

Or (Atha vā) The Banyan tree’s circumference (nigrodhaparimaṇḍalo) is like (iva) the circumference (parimaṇḍalo) of that prince (yassa rājakumāro), he is (so ayaṃ) one of Banyan tree circumference (nigrodhaparimaṇḍalo), a prince (rājakumāro). (nigrodhassa + parimaṇḍalo = nigrodhaparimaṇḍalo)

¹⁶⁶ The other words are "ya", "ta", "eta", and "ima".

Cakkhuno bhūto cakkhubhūto, cakkhu**bhūto** iva bhūto yo Bhagavā so'yaṃ cakkhubhūto, Bhagavā. (cakkhu~~ne~~ + bhūto = cakkhubhūto)

*The eye (cakkhuno) **being** (bhūto) (is called) eye-being (cakkhubhūto), a being (bhūto) like (iva) He is (so ayaṃ) an eye-being (cakkhubhūto), the Blessed One (Bhagavā)*

Suvaṇṇassa vaṇṇo suvaṇṇavaṇṇo, suvaṇṇavaṇṇo viya vaṇṇo yassa Bhagavato so'yaṃ suvaṇṇavaṇṇo, Bhagavā.

(Explanation of compound:) Of gold (suvaṇṇassa) the colour (vaṇṇo) = golden colour (suvaṇṇavaṇṇo). (suvaṇṇassa + vaṇṇo = suvaṇṇavaṇṇo)

(Simile defined:) The golden color (suvaṇṇavaṇṇo) is like (viya) the colour/complexion (vaṇṇo) of the Blessed One (yassa Bhagavato), He is (so ayaṃ) one of golden colour (suvaṇṇavaṇṇo), the Blessed One. (cakkhu~~ne~~ + bhūto = cakkhubhūto)

Brahmuno saro brahmassaro, brahmassaro viya saro yassa Bhagavato so'yaṃ brahmassaro, Bhagavā.

Of Brahma (Brahmuno) the voice (saro) = Brahma's voice (Brahmassaro). (Brahmu~~ne~~ + saro = Brahmassaro)

(Simile defined:) Brahma's voice (Brahmassaro) is like (viya) the voice (saro) of the Blessed One (yassa Bhagavato), He is (so ayaṃ) one with Brahma's voice (Brahmassaro), the Blessed One.

Sayaṃ-patita-paṇṇa-puppha-phala-vāyu-toy'-āhārā.

(Explanation of compound:) Leaf and (paṇṇaṃ ca) flower and (pupphaṃ ca) fruit (phalaṃ ca) = leaf-flower-fruits (paṇṇapupphaphalāni). [dvanda-samāsa]

(Explanation of compound:) All by themselves (sayam eva) fallen (patitāni) = self-fallen (sayampatitāni). [avadhāraṇa kammadhāraya-samāsa]

(Explanation of compound:) Self-fallen (sayampatitāni) and (ca) they are (tāni) leaf, flower and fruit (paṇṇapupphaphalāni ca), so (iti) = self-fallen leaf-flower-fruits (sayampatitapaṇṇapupphaphalāni). [kammadhāraya-samāsa]

(Explanation of compound:) Air and (vāyu ca) water (toyaṃ ca) = air-water (vāyutoyāni). [dvanda-samāsa]

Self-fallen leaf-flower-fruits and (sayampatitapaṇṇapupphaphalāni ca) air and water (vāyutoyāni ca), so (iti) = self-fallen leaf-flower-fruits-air-water (sayampatitapaṇṇapupphaphalavāyutoyāni). [avadhāraṇa kammadhāraya-samāsa = dvanda-samāsa]

Self-fallen leaf-flower-fruits-air-water (sayampatitapaṇṇapupphaphalavāyutoyā) their nutriment is (āhārā yesaṃ), they (te) = such that take self-fallen leaf-flower-fruits-air-water as nutriment (sayampatitapaṇṇapupphaphalavāyutoyāhārā) = sages (isayo). [Because of yesaṃ, this is catutthī bahubbhi]

What is to be said here (yam ettha vattabbaṃ) it is said just subsequently (taṃ hetthā vuttam eva).

*This is (ayaṃ pana) a relative compound which has **the same location** (tulyādhikaraṇabahubbhi) and which has copulative compound (dvanda-samāsa) and a adjectival compound (kammadhāraya-samāsa) in it (dvanda-kammadhāraya-gabbho).*

*Or (atha vā), by self-fallen leaf-flower-fruits-air-water (sayampatitapaṇṇapupphaphalavāyutoyehi) is their nutriment (āhārā yesaṃ) they (te) = such as have self-fallen leaf-flower-fruits-air-water as nutriment (sayampatitapaṇṇapupphaphalavāyutoyāhārā). This is then (ayaṃ pana) a relative compound which **does not have the same location** (bhinnādhikaraṇabahubbhi).*

Nānā-duma-patita-puppha-vāsita-sānu.

Different (nānā) (that means) various (pakārā) trees (dumā) (is called) various trees (nānādumā). [Kammadhāraya-samāsa]

Fallen down (patitāni) from various trees (nānādumehi) (is called) fallen down from various trees (nānādumapatitāni). [Tappurisa-samāsa]

Fallen down from various trees and (nānādumapatitāni ca) those are flowers (tāni pupphāni ca), so (iti) (they are called) flowers that have fallen down from various trees (nānādumapatitapupphāni). [Kammadhāraya-samāsa]

Perfumed (vāsītā) by flowers that have fallen down from various trees (nānādumapatitapupphēhi) (is called) perfumed by flowers that have fallen down from various trees (nānādumapatitapupphavāsītā). [Tappurisa-samāsa]

Valleys (sānū) perfumed by flowers that have fallen down from various trees (nānādumapatitapupphavāsītā) of that king of mountains (yassa pabbatarājassa), that is (called) (so ayaṃ) (a place which has) valleys perfumed by flowers that have fallen down from various trees (nānādumapatitapupphavāsitasānu), the king of mountains (is what is meant).

This is (ayaṃ pana) relative compound which has the same location (tulyādhikaraṇabahubbhi) and which has an adjectival compound and a determinative compound in it (kammadhāraya-tappurisagabbho).

Alternatively (atha vā), perfumed (vāsītā) valleys (sānū) (is called) perfumed valleys (vāsitasānū). [Kammadhāraya-samāsa].

Although it is looking to another place (sāpekkhatte sati pi), because it can convey the meaning (gamakattā), it is a compound (samāso).

Valleys perfumed (vāsitasānū) by flowers that have fallen down from various trees (nānādumapatitapupphēhi) of that king of mountains (yassa pabbatarājassa), this is (called) (so ayaṃ) (a place which has) valleys perfumed by flowers that have fallen down from various trees (nānādumapatitapupphavāsitasānu), the king of mountains (is what is meant). This is (ayaṃ pana) a relative compound which does not have the same location (bhinnādhikaraṇabahubbhi).

Byālabh'ambu-dhara-bindu-cumbika-kūto.

It holds (dhāreti) water (ambuṃ), so (iti) (it is called) holder of water. What is it? (ko so?) A rain-cloud (ambudhara). [Tappurisa-samāsa]

Different ways (vividhā) hanging (ālambo) (is called) hanging in different ways (byālambo). [Kammadhāraya-samāsa]

Hanging in different ways and (byālambo ca) it is a rain-cloud (ambudharo), so (iti) (it is called) a rain-cloud hanging in different ways (byālabambudharo). [Kammadhāraya-samāsa]

Drops (bindū) of a rain-cloud hanging in different ways (byālabambudharassa) (is called) drops of a rain-cloud hanging in different ways (byālabambudharabindū). [Tappurisa-samāsa]

Kissed (cumbito) by drops of a rain-cloud hanging in different ways (byālabambudharabindūhi) (is called) kissed by drops of a rain-cloud hanging in different ways (byālabambudharabinducumbito). [Tappurisa-samāsa]

A peak (kūṭo) kissed by drops of a rain-cloud hanging in different ways (byālabambudharabinducumbito) of that king of mountains (yassa pabbatarājassa), that is (so ayaṃ) (a place that has) a peak that is kissed by drops of a rain-cloud hanging in different ways (byālabambudharabinducumbikakūṭo), the king of mountains (is what is meant). This is (ayaṃ pana) a relative compound which has the same location (tulyādhikaraṇabahubbīhi) and which has an adjectival compound and a determinative compound in it (kammadhārayatappurisagabbho).

Alternatively (atha vā), kissed (cumbito) peak (kūṭo) (is called) a kissed peak (cumbitakūṭo). [Kammadhāraya-samāsa].

Although it is looking to another place (sāpekkhatte sati pi), because it can convey the meaning (gamakattā), it is a compound (samāso).

A peak kissed (cumbitakūṭo) by drops of a rain-cloud hanging in different ways (byālabambudharabindūhi) of that king of mountains (pabbatarājassa), that is (called) (so ayaṃ) (that which has) a peak kissed by drops of a rain-cloud hanging in different ways (byālabambudharabinducumbitakūṭo), the king of mountains (is what is meant). This is (ayaṃ pana) a relative compound which does not have the same location (bhinnādhikaraṇabahubbīhi).

Amita-bala-parakkama-juti.

Not (na) measure (mitā) (is called) immensurable (amitā). [Kammadhāraya-samāsa]

Strength and (balañ ca) energy and (parakkamo ca) brightness (juti ca), (that is called) strength, energy and brightness (balaparakkamajutiyo). [Dvanda-samāsa]

Immensurable (amitā) strength, energy and brightness (balaparakkamajutiyo) of that (yassa), that is (called) (so ayaṃ) (one who has) immensurable strength, energy and brightness (amitabalaparakkamajutiyo). This is (ayaṃ pana) a relative compound which has the same location (tulyādhikaraṇabahubbīhi) and which has an adjectival compound and a copulative compound in it (kammadhāraya-dvandagabbho).

Piṇorakkhaṃsabāhu.

Chest and (uro ca) collar bone and (akkhañ ca) shoulder and (aṃso ca) arms (bāhu ca) (is called) chest, collar bone, shoulder and arms (urakkhaṃsabāhavo). [Dvanda-samāsa]

Full (pīṇā) chest, collar bone, shoulder and arms (urakkhaṃsabāhavo) of that Blessed One (yassa Bhagavato), he is (called) (so ayaṃ) (one who has) full chest, collar bone, shoulder, and arms (piṇorakkhaṃsabāhu), the Blessed One (is what is meant). This is (ayaṃ pana) a relative compound which has the same location (tulyādhikaraṇabahubbīhi) and which has a copulative compound in it (dvandagabbho).

Piṇagaṇḍavadanathanūrujaghanā.

Cheeks and (gaṇḍo ca) mouth and (vadanañ ca) breasts and (thano ca) thighs and (ūru ca) hips (jaghanañ ca) (is called) cheeks, mouth, breasts, thighs and hips (gaṇḍavadanathanūrujaghanā). [Dvanda-samāsa]

Full (pīṇā) cheeks, mouth, breasts, thighs and hips (gaṇḍavadanathanūrujaghanā) of she (yassā), she is (called) (sā ayaṃ) (a woman that has) full cheeks, mouth, breasts, thighs and hips (piṇagaṇḍavadanathanūrujaghanā). This is (ayaṃ pana) a relative compound which has the same location (tulyādhikaraṇabahubbīhi) and which has a copulative compound in it (dvandagabbho).

Pavara-surāsura-garuḍa-manuja-bhujaga-gandhabba-makuṭa-kūṭa-cumbita-sela-saṃghaṭṭita-caraṇo.

Devas and (surā ca) titans and (asurā ca) garuḍas and (garuḍā ca) humans beings and (manujā ca) divine serpents (bhujagā ca) gandhabbas and (gandhabbā ca) (are called) devas, titans, garuḍas, human beings, divine serpents and gandhabbas (surāsuraragaruḍamanujabhujagagandhabbā). [Dvanda-samāsa]

Noble and (pavarā ca) they are (te) devas, titans, garuḍas, human beings, divine serpents and gandhabbas (surāsuraragaruḍamanujabhujagagandhabbā ca), so (iti) (they are called) noble devas, titans, garuḍas, human beings, divine serpents and gandhabbas (pavarasurāsuraragaruḍamanujabhujagagandhabbā). [Kammadhāraya-samāsa]

Head gears (makuṭāni) of the noble devas, titans, garuḍas, human beings, divine serpents and gandhabbas (pavarasurāsuraragaruḍamanujabhujagagandhabbāni) (are called) head gears of the noble noble devas, titans, garuḍas, human beings, divine serpents and gandhabbas (pavarasurāsuraragaruḍamanujabhujagagandhabbamakuṭāni). [Tappurisa-samāsa]

The tops (kūṭāni) of the head gears of the noble devas, titans, garuḍas, human beings, divine serpents and gandhabbas (pavarasurāsuraragaruḍamanujabhujagagandhabbamakuṭāni) (are called) the tops of the head gears of the noble devas, titans, garuḍas, human beings, divine serpents and gandhabbas (pavarasurāsuraragaruḍamanujabhujagagandhabbamakuṭakūṭāni). [Tappurisa-samāsa]

Kissed (cumbitā) on (by) the tops of the head gears of the noble devas, titans, garuḍas, human beings, divine serpents and gandhabbas (pavarasurāsuraḡaruḡamanuḡabhujagagandhabbamakuṭakūṭesu) (is called) kissed by the tops of the head gears of the noble devas, titans, garuḍas, human beings, divine serpents and gandhabbas (pavarasurāsuraḡaruḡamanuḡabhujagagandhabbamakuṭakūṭacumbitā). [Tappurisa-samāsa]

Kissed by the tops of the head gears of the noble devas, titans, garuḍas, human beings, divine serpents and gandhabbas and (pavarasurāsuraḡaruḡamanuḡabhujagagandhabbamakuṭakūṭacumbitā) they are (te) rocks (selā ca), so (iti) (they are called) rocks kissed by the tops of the head gears of the noble devas, titans, garuḍas, human beings, divine serpents and gandhabbas (pavarasurāsuraḡaruḡamanuḡabhujagagandhabbamakuṭakūṭakūṭacumbitaselā). [Kammadhāraya-samāsa]

Touched (saṃghaṭṭitā) by rocks kissed by the tops of the head gears of the noble devas, titans, garuḍas, human beings, divine serpents and gandhabbas (pavarasurāsuraḡaruḡamanuḡabhujagagandhabbamakuṭacumbitaselehi), (they are called) touched by rocks kissed by the tops of the head gears of the noble devas, titans, garuḍas, human beings, divine serpents and gandhabbas (pavarasurāsuraḡaruḡamanuḡabhujagagandhabbamakuṭacumbitaselesamṃghaṭṭitā). [Tappurisa-samāsa]

Feet (caraṇā) touched by rocks kissed by the tops of the head gears of the noble devas, titans, garuḍas, human beings, divine serpents and gandhabbas (pavarasurāsuraḡaruḡamanuḡabhujagagandhabbamakuṭakūṭacumbitaselesamṃghaṭṭitā) of that Tathāgata (yassa Tathāgatassa), he is (called) (so ayaṃ) (one whose) feet are touched by rocks kissed by the tops of the head gears of the noble devas, titans, garuḍas, human beings, divine serpents and gandhabbas (pavarasurāsuraḡaruḡamanuḡabhujagagandhabbamakuṭakūṭacumbitaselesamṃghaṭṭitacaraṇo), the Tathāgata (is what is meant). This is (ayaṃ pana) a relative compound which has the same location (tulyādhipakaraṇabahubbhī) and which has a copulative compound, an adjectival compound and a determinative compound in it (dvandakammadhārayatappurisaḡabbho).

Alternatively (atha vā), touched (saṃghaṭṭitā) feet (caraṇā) (is called) touched feet (saṃghaṭṭitacaraṇā). [Kammadhāraya-samāsa].

Although it is looking to another place (sāpekkhatte sati pi), because it can convey the meaning (gamakattā), it is a compound (samāso).

Feet touched by rocks kissed by the tops of the head gears of the noble devas, titans, garuḍas, human beings, divine serpents and gandhabbas (Pavarasurāsuraḡaruḡamanuḡabhujagagandhabbamakuṭakūṭacumbitaselehi) of this Tathāgata (yassa Tathāgatassa), he is (called) (so ayaṃ) (one whose) feet are touched by rocks kissed by the tops of the head gears of the noble devas, titans, garuḍas, human beings, divine serpents and gandhabbas (pavarasurāsuraḡaruḡamanuḡabhujagagandhabbamakuṭakūṭacumbitaselesamṃghaṭṭitacaraṇo), the Tathāgata (is what is meant). This is (ayaṃ pana) a relative compound which does not have the same location (bhinnādhipakaraṇabahubbhī).

Catuddiso.

Four (catasso) directions (disā) of this (yassa), he is (called) (so ayaṃ) (one that has) the four directions (catuddiso), the Blessed One (is what is meant).

Pañcacakkhu.

Five (pañca) eyes (chakkhūni) of this Tathāgatassa (yassa Tathāgatassa), he is (called) (so ayaṃ) (one that has) five eyes (pañcacakkhu), the Tathāgata (is what is meant).

Dasabalo.

Ten (dasa) powers (bala) of this (yassa), he is (called) (so ayaṃ) (one that has) the ten powers (dasabalo), the Tathāgata (is what is meant).

Anantañāṇo.

There is no (na) limit (anta) of this (assa). [Kammadhāraya-samāsa]

Unlimited (anantaṃ) understanding (ñāṇaṃ) of this (yassa), he is (called) (so ayaṃ) (one whose) understanding is unlimited, the Tathāgata (is what is meant).

Amitaḡhanasarīro.

Not (na) measure (mitaṃ). [Kammadhāraya-samāsa]

Solid itself (ghanaṃ eva)¹⁶⁷ body (sarīraṃ) (is called) a solid body (ghanasarīraṃ). [Kammadhāraya-samāsa]

Immeasurable (amitaṃ) solid body (ghanasarīraṃ) of this Tathāgata (yassa tathāgatassa), he is (called) (so ayaṃ) (one who has) an immeasurable solid body (amitaḡhanasarīro), the Tathāgata (is what is meant).

Amitabalaparakkamapatto.

Not (na) measure (mitā) (is called) immeasurable (amitā). [Kammadhāraya-samāsa]

Strength and (balaṃ ca) exertion (parakkamo ca) (is called) strength and exertion (balaparakkamā). [Dvanda-samāsa]

¹⁶⁷ Is correct to translate "ghanaṃ eva" as solid itself or should be translated as solid only. UN

Immensurable itself (amitā eva) strength and exertion (balaparakkamā) (is called) immensurable strength and exertion (amitabalaparakkamā). [Kammadhāraya-samāsa]

Immensurable strength and exertion (amitabalaparakkamā) reached (pattā) by this (yena), he is (called) (so ayaṃ) (one who has) reached immensurable strength and exertion (amitabalaparakkamapatto), the Blessed One (is what is meant). This is a relative compound which has the same location (tulyādhikaraṇabahubbīhi) and which has an adjectival compound and a copulative compound in its (kammadhāraya-dvandagabbho).

Matta-bhamara-gaṇa-cumbita-vikasita-puppha-valli-nāgarukkhopasobhita-kandaro.

Intoxicated themselves (mattā eva) bees (bhamarā) (are called) intoxicated bees (mattabhamarā). [Kammadhāraya-samāsa]

Swarms (gaṇā) of intoxicated bees (mattabhamarāṇaṃ) (are called) swarms of intoxicated bees (bhamaragaṇā). [Tappurisa-samāsa]

Kissed (cumbitāni) by swarms of intoxicated bees (mattabhamaragaṇehi) (is called) kissed by swarms of intoxicated bees (mattabhamaragaṇacumbitāni). [Tappurisa-samāsa]

Blooming themselves (vikasitāni eva) flowers (pupphāni) (are called) blooming flowers (vikasitapupphāni). [Tappurisa-samāsa]

Blooming flowers (vikasitapupphāni) kissed by swarms of intoxicated bees (mattabhamaragaṇacumbitāni) of these (yesaṃ), they are (called) (te) (those that have) blooming flowers kissed by swarms of intoxicated bees (mattabhamaragaṇacumbita-vikasitapupphā). [Bahubbīhi-samāsa]

Creepers and (valli ca) iron-wood tree (nāgarukkho ca) (are called) creepers and iron-wood trees (vallināgarukkhā).

Blooming flowers kissed by swarms of intoxicated bees and (mattabhamaragaṇacumbitavikasitapupphā ca) they are (te) creepers and iron-wood trees (vallināgarukkhā ca), so (iti) (they are called) creepers and iron-wood trees that have blooming flowers kissed by swarms of intoxicated bees (mattabhamaragaṇacumbitavikasitapupphavallināgarukkhā). [Kammadhāraya-samāsa]

Embellished (upasobhitāni) by creepers and iron-wood trees that have blooming flowers kissed by swarms of intoxicated bees (mattabhamaragaṇacumbitavikasitapupphavallināgarukkhahi) (they are called) embellished by creepers and iron-wood trees that have blooming flowers kissed by swarms of intoxicated bees (mattabhamaragaṇacumbitavikasitapupphavallināgarukkhopasobhitāni). [Tappurisa-samāsa]

Caves (kandarāni) embellished by creepers and iron-wood trees that have blooming flowers kissed by swarms of intoxicated bees (mattabhamaragaṇacumbitavikasitapupphavallināgarukkhopasobhitāni) (are called) caves embellished by creepers and iron-wood trees that have blooming flowers kissed by swarms of intoxicated bees (mattabhamaragaṇacumbitavikasitapupphavallināgarukkhopasobhitāni) of this king of mountains (yassa pabbatarājassa), that is (called) (so ayaṃ) (that which has) caves embellished by creepers and iron-wood trees that have blooming flowers kissed by swarms of intoxicated bees (mattabhamaragaṇacumbitavikasitapupphavallināgarukkhopasobhitakandaro), the king of mountains (is what is meant). This is (ayaṃ pana) a relative compound which has the same location (tulyādhikaraṇabahubbīhi) and which has a copulative compound, an adjectival compound and a determinative compound in it (dvanda-kammadhāraya-tappurisagabbho).

Alternatively (atha vā), embellished (upasobhitāni) caves (kandarāni) (is called) embellished caves (upasobhitakandarāni). [Kammadhāraya-samāsa].

Although it is looking to another place (sāpekkhatte sati pi), because it can convey the meaning (gamakattā), it is a compound (samāso).

Caves embellished (upasobhitakandarāni) by creepers and iron-wood trees that have blooming flowers kissed by swarms of intoxicated bees (mattabhamaragaṇacumbitavikasitapupphavallināgarukkhahi) of that king of mountains (yassa pabbatarājassa), that is (called) (so ayaṃ) (that which has) caves embellished by creepers and iron-wood trees that have blooming flowers kissed by swarms of intoxicated bees (mattabhamaragaṇacumbitavikasitapupphavallināgarukkhopasobhitakandaro), the king of mountains (is what is meant). This is (ayaṃ pana) a relative compound which does not have the same location (bhinnādhikaraṇabahubbīhi).

Nānā-rukkha-tiṇa-patita-pupphopasobhita-kandaro.

Tree and (rukkho ca) shrub (tiṇa ca) (are called) trees and shrubs (rukkhatiṇāni). [Dvanda-samāsa]

Different (nānā) (means) various themselves (pakārāni eva) trees and shrubs (rukkhatiṇāni) (are called) various trees and shrubs (nānārukkhatiṇāni). [Kammadhāraya-samāsa]

Fallen down (patitāni) from various trees and shrubs (nānārukkhatiṇehi) (is called) fallen down from various trees and shrubs (nānārukkhatiṇapatitāni). [Tappurisa-samāsa]

Fallen down from various trees and shrubs and (nānārukkhatiṇapatitāni ca) they are (tāni) flowers (pupphāni ca), so (iti) (they are called) flowers fallen down from various trees and shrubs (nānārukkhatiṇapatitapupphāni). [Kammadhāraya-samāsa]

Embellished (upasobhitāni) by flowers fallen down from various trees and shrubs (nānārukkhatiṇapatitapupphahi) (is called) embellished by flowers fallen down from various trees and shrubs (nānārukkhatiṇapatitapupphopasobhitāni). [Tappurisa-samāsa]

Caves (kandarāni) embellished by flowers fallen down from various trees and shrubs (nānārukkhatiṇapatitapupphopasobhitāni) of this king of mountains (yassa pabbatarājassa), that is (called) (so ayaṃ) (that which has) caves embellished by flowers fallen down

from various trees and shrubs, the king of mountains (is what is meant). This is (ayaṃ pana) a relative compound which has the same location (tulyādhikaraṇabahubbīhi) and which has a copulative compound, an adjectival compound and a determinative compound in its (dvanda-kammadhāraya-tappurisagabbho).

Alternatively (atha vā), embellished themselves (upasobhitāni eva) caves (kandarāni) (are called) embellished caves (upasobhitakandarāni). [Kammadhāraya-samāsa].

Although it is looking to another place (sāpekkhatte sati pi), because it can convey the meaning (gamakattā), it is a compound (samāso).

Embellishd caves (upasobhitakandarāni) by flowers fallen down from various trees and shrubs (nānārukkhataṇapatitapupphēhi) of that king of mountains (yassa pabbatarājassa), that is (called) (so ayaṃ) (that which has) caves embellished by flowers fallen from various trees and shrubs, the king of mountains (is what is meant). This is (ayaṃ pana) a relative compound which does not have the same location (bhinnādhikaraṇabahubbīhi).

Nānā-musala-phāla-pabbata-taru-kaliṅgara-sara-dhanu-gad'āsi-tomara-hatthā.

Pestle and (musalo ca) ploughshare and (phālo ca) mountain and (pabbato ca) tree and (taru ca) log and (kaliṅgaro ca) arrow and (saro ca) bow and (dhanu ca) iron bar and (gadā ca) sword and (asi ca) spear (tomaro ca) (are called) pestles, ploughshares, mountains, trees, logs, arrows, bows, iron bars, swords and spears (musalaphālapabbatatarukaliṅgarasaradhanugadāsitarā). [Dvanda-samāsa]

Different (nānā) (means) many themselves (pakārā eva) pestles, ploughshares, mountains, trees, logs, arrows, bows, iron bars, swords and spears (musalaphālapabbatatarukaliṅgarasaradhanugadāsitarā) (they are called) many pestles, ploughshares, mountains, trees, logs, arrows, bows, iron bars, swords and spears (musalaphālapabbatatarukaliṅgarasaradhanugadāsitarā). [Kammadhāraya-samāsa]

Many pestles, ploughshares, mountains, trees, logs, arrows, bows, iron bars, swords and spears (musalaphālapabbatatarukaliṅgarasaradhanugadāsitarā) in the hands (hatthesu) of those (yesaṃ), they are (called) (te) (those who have) many pestles, ploughshares, mountains, trees, logs, arrows, bows, iron bars, swords and spears in their hands (nānāmusalaphālapabbatatarukaliṅgarasaradhanugadāsitarāhatthā). This is (ayaṃ pana) a relative compound which does not have the same location (bhinnādhikaraṇabahubbīhi) and which has a copulative compound and an adjectival compound in it (dvandakammadhārayagabbho).

What is the purpose of (saying) bahubbīhi? For the use of the name bahubbīhi in the sutta bahubbīhimhi ca (§167).

329. 357. Nāmānaṃ samuccayo dvando (709).

Nāmānaṃ ekavibhattikānaṃ yo samuccayo, so dvandasañño hoti.

Candimā ca sūriyo ca candimasūriyā (D. i, 226; ii, 255; iii, 71; M. i, 404; A. i, 306); samaṇo ca brāhmaṇo ca samaṇabrāhmaṇā (A. i, 363; DA. i, 95); Sāriputto ca Moggallāno ca Sāriputtamoggallānā (Vin. iii, 50; M. ii, 119); brāhmaṇo ca gahapatiko ca brāhmaṇagahapatikā (D. i, 104; M. i, 354); Yamo ca Varuṇo ca Yamavaruṇā; Kuvero ca Vāsavo ca Kuveravāsavā.

Dvanda icc' anena kvattho? Dvandaṭṭhā vā.

A collection/accumulation (samuccayo) of nouns (nāmānaṃ) is (called) a copulative compound (dvando).

A collection of nouns having the same inflection is called a copulative compound.

Candima-sūriyā, the moon and sun; samaṇa-brāhmaṇā, ascetics and brahmins; Sāriputta-moggallānā, Sāriputta and Moggallāna; brāhmaṇa-gahapatikā, brahmins and householders; Yama-varuṇā, Yama (king of Death) and Varuṇa; Kuveravāsavā, Kuvera and Vāsava.

What is the purpose of (saying) dvanda? For the use of the name dvanda in the sutta dvandaṭṭhā vā (§165).

330. 340. Mahataṃ mahā tulyādhikaraṇe pade (710).

Tesaṃ mahantasaddānaṃ mahā-ādeso hoti tulyādhikaraṇe pade.

Mahanto ca so puriso cā ti mahāpuriso (D. iii, 118; A. i, 346; A. ii, 349; Khu. i, 64); mahantī ca sā devī cā ti mahādevī (JA. i, 483); mahantañ ca taṃ balañ cā ti mahābalaṃ (Khu. iii, 55); mahanto ca so nāgo cā ti mahānāgo (D. ii, 207); mahanto ca so yaso cā ti mahāyaso; mahantañ ca taṃ padumavanañ cā ti mahāpadumavanaṃ; mahantī ca sā nadī cā ti mahānadī (A.ii, 474; S. iii, 44); mahanto ca so maṇi cā ti

mahāmaṇi; mahanto ca so gahapatiko cā ti mahāgahapatiko; mahantañ ca taṃ dhanañ cā ti mahādhanam (DhA. i, 151); mahanto ca so puṇṇo cā ti mahāpuṇṇo (Vin. i, 55)¹⁶⁸.

Bahuvacanaggahaṇena kvaci **mahantasaddassa mahādeso** hoti. Mahantañca taṃ phalañcā ti mahapphalaṃ (A. i, 161); mahabbalaṃ (Khu. iii, 55). Evaṃ mahaddhanaṃ (Khu. iii, 49); mahabbhayaṃ (Khu. i, 395).

When there is a word having the same locus, mahata is changed to mahā.

When there is a word having the same locus, there is substitution as mahā of the word mahanta.

Great and (mahanto ca) he is a man (so puriso ca), so (iti) a great man (mahāpuriso). Great and (mahantī ca) she is a queen (sā devī ca), so (iti) a great queen (mahādevī). Great and (mahantañ ca) it is strength (taṃ balañ ca), so (iti) great strength (mahābalaṃ). Great and (mahanto ca) it is snake (so nāgo ca), so (iti) a great snake (mahānāgo). Great and (mahanto ca) it is fame (so yaso ca), so (iti) great fame (mahāyaso). Great and (mahantañ ca) it is a forest of lotuses (taṃ padumavanañ ca), so (iti) a great forest of lotuses (mahāpadumavanaṃ). Great and (mahantī ca) it is a river (sā nadī ca), so (iti) a great river (mahānadī). Great and (mahanto ca) and it is a gem (so maṇi ca), so (iti) a great gem (mahāmaṇi). Great and (mahanto ca) and he is a householder (so gahapatiko ca), so (iti) a great householder (mahāgahapatiko). Great and (mahantañ ca) it is wealth (taṃ dhanañ ca), so (iti) great wealth (mahādhanam). Great and (mahanto ca) and he has merit (so puṇṇo ca), so (iti) (one with) great merit (mahāpuṇṇo).

Sometimes, by taking the plural (bahuvacanaggahaṇena)¹⁶⁹, there is substitution as maha of the word mahanta. Great and (mahantañca) it is fruit (taṃ phalañca), so (iti), great fruit (mahapphalaṃ). Great and (mahantañca) it is strength (taṃ balañca), so (iti) great strength (mahabbalaṃ). Likewise mahaddhanaṃ, great wealth; mahabbhayaṃ, great fear/danger.

331. 353. Itthiyaṃ bhāsitaṃ -itthī pumā 'va ce (714-5).

Itthiyaṃ tulyādhikaraṇe pade ce bhāsitaṃ itthī pumā 'va daṭṭhabbā.

Dīghā jaṅghā yassa so 'yaṃ dīghajaṅgho; kalyāṇabhariyo; pahūtaṃ paṇṇo.

Bhāsitaṃ kimatthaṃ? Brāhmaṇabandhu ca sā bhariyā cā ti brāhmaṇabandhubharyā.¹⁷⁰

When there is a word that has the same locus in the feminine, if it is feminine that indicated masculine (in the past), it should be regarded as masculine.

Long (dīghā) legs (jaṅghā) of this (yassa), he is (called) (so ayaṃ) (a man that has) long legs (dīghajaṅgho). Good (kalyāṇā) wife (bhariyā) of this (yassa), he is (called) (so ayaṃ) (a man that has) a good wife (kalyāṇabhariyo). Much (pahūtā) wisdom (paṇṇā) of this (yassa), he is (called) (so ayaṃ) (a man that has) much wisdom (pahūtaṃ paṇṇo).

Why it is said bhāsitaṃ, that indicated masculine? To prevent the operation of this rule when it did not indicated masculine in the past. A relative of the brahmin and (brāhmaṇabandhu ca) she is a wife (sā bhariyā ca), so (iti) (she is called) a wife that is a relative of a brahmin (brāhmaṇabandhubharyā). [In Rūpasiddhi §354, another example is given, saddhādhuro, foundation of faith; here saddhā is always feminine, it never indicated masculine in the past.]

332. 343. Kammadhārayasaññe ca (716).

Kammadhārayasaññe ca samāse itthiyaṃ tulyādhikaraṇe pade pubbe bhāsitaṃ itthī ce, pumā va daṭṭhabbā.

Brāhmaṇadārikā; khattiyakaññā (M. i, 122; A. i, 526); khattiyakumārikā (JA. i, 489).

Bhāsitaṃ kimatthaṃ? Khattiyabandhudārikā; brāhmaṇabandhudārikā.

Also in an adjectival compound.

Also when there is a word that has the same locus in the feminine in an adjectival compound, if the previous (word) is feminine that indicated masculine (in the past), it should be regarded as masculine.

"Brāhmaṇadārikā", a brahmin girl; "khattiyakaññā", a *Khattiya* girl; "khattiyakumārikā", a *Kattiya* maiden.

¹⁶⁸ "Hentañ ca taṃ puṇṇāñ cā ti mahāpuṇṇāñ" ti payogo va sundaro.

¹⁶⁹ The sutta says "mahataṃ", sixth inflection plural (genitive plural), instead of saying "mahato", sixth inflection singular.

¹⁷⁰ Udāharaṇam idaṃ vicāretabbam. Brahmanandhū ca sā bhariyā cā ti brahmanandhubharyā, saddhādhanaṃ, paṇṇārataṃ (Sī).

Why it is said "bhāsitapuma", that indicated masculine? To prevent the operation of this rule when it did not indicated masculine in the past such as "khattiyabandhudārikā", a girl that is a relative of a *Khattiya*; "brāhmaṇabandhudārikā", a girl that is relative of a brahmin. [Rūpasiddhi §343 gives a different example, "Gaṅgānadī", the river Ganges.]

333. 344. Attam nassa tappurise (717).

Nassa padassa tappurise uttarapade attam hoti.

Na brāhmaṇo abrahmaṇo (D. iii, 67); avasalo; abhikkhu (Vin. ii, 412); apañcavassam; apañcagavam.

In a determinative compound, there is "a" of "na".

When there is word following in a determinative compound, there is "a" of "na".

Not (na) brahmin (brāhmaṇo) (is called) not a brahmin (abrahmaṇo). Not (na) outcast (vasalo) (is called) not an outcast (avasalo). Not (na) bhikkhu (bhikkhu) (is called) not a bhikkhu (abhikkhu). Not (na) five rains (pañcavassam) (is called) not five rains (apañcavassam). Not (na) five cows (pañcagavam) (is called) not five cows (apañcagavam).

334. 345. Sare an (718).

Nassa padassa tappurise anādeso hoti sare pare.

Na asso anasso; anissaro (VinA. i, 339); anariyo (Vin. iii, 14).

When there is a vowel, there is "an".

When a vowel follows in a determinative compound, there is substitution as "an" of the word "na".

Not (no) horse (asso) (is called) not a horse (anasso), a mule. Not (na) creator (issaro) (is called) not a creator (anissaro). Not (na) noble (ariyo) (is called) not a noble one (anariyo).

335. 346. Kad kussa (719).

Ku icc' etassa kad hoti sare pare.

Kucchitam annam kadannam; kucchitam asanam kadasanam.

Sare ti kimattham? Kucchitā dārā yesam (apuññakārānam) te hontī ti kudārā; kujanā. Evam kuputtā, kugehā, kuvatthā, kudāsā.

There is "kad" of "ku".

When a vowel follows, there is "kad" of "ku".

Bad (kucchitam) food (annam) (is called) bad food (kadannam). Bad (kucchitam) aliment (asanam) (is called) bad aliment (kadasanam).

Why it is said "sare", when a vowel (follows)? To prevent the operation of this rule when a vowel does not follow such as in the following examples. Bad (kucchitā) wives (dārā) of those (yesam) that do demerit (apuññakārānam), they are (called) (te honti) (those that have) "bad wives" (kudārā). Bad (kucchito) persons (janā) (is called) bad persons (kujanā). Likewise "kuputtā", bad sons, "kugehā", bad houses, "kuvatthā", bad clothes, "kudāsā", bad female slaves.¹⁷¹

336. 347. Kā 'ppatthesu ca (720).

Ku icc' etassa kā hoti appatthesu ca.

Kālavaṇam; kāpuppham.

Bahuvacanaggaḥaṇam kimattham? **Ku** icc' etassa anappakatthesu pi kvaci kā hoti. Kāpurisā (Khu. ii, 157; PetavatthuA. 117).

Also in the meaning of little, there is "kā".

¹⁷¹ Bhante, this compounds should be resolved as bahubbīhi or as kammadhāraya? Because the first one "kudārā" is resolved as a bahubbīhi. UN

Also in the meaning of little, there is "kā" of "ku".

Little (appakaṃ) salt (lavanāṃ) (is called) little salt (kālavaṇaṃ). Little (appakaṃ) flower (pupphaṃ) (is called) little (few) flower(s) (kāpupphaṃ).¹⁷²

What is the purpose of taking "bahuvacana", plural? Sometimes also in meanings other than little there is "kā" of "ku". Bad (kucchiṭā) men (purisā) (is called) bad men (kāpurisā).

337. 350. Kvaci samāsantagatānam akāranto (722).

Samāsantagatānaṃ nāmānaṃ anto saro kvaci akāro hoti.

Devānaṃ rājā devarājo, devarājā (S. i, 236-7); devānaṃ sakhā devasakho, devasakhā; pañca ahāni pañcāhaṃ (Vin. iv, 112), sattāhaṃ (M. ii, 242; Khu. i, 87), pañcagavaṃ; chattupāhanaṃ (Vin. ii, 451); upasaradaṃ; visālakkho (Khu. vi, 241); vimukho.

Kāraggaṇaṃ kimatthaṃ? Ākāraṇa-ikāraṇā¹⁷³ ca honti. Paccakkhā dhammā yassa so 'yan ti paccakkhadhammā, surabhino gandho surabhiḡandhi; sundaro gandho sugandhi; pūtino gandho pūtiḡandhi; kucchito gandho kugandhi; duṭṭhu gandho yassa so 'yan ti duggandhi; pūti eva gandho pūtiḡandhi.

Nadīantā ca kattuantā ca kapaccayo hoti samāsante.

Bahū nadiyo yasmim so 'yaṃ bahunadiko, janapado. Bahavo kattāro yassa so 'yaṃ bahukattuko, puriso.

Sometimes there is "a" of the end vowel that stands at the end of a compound.

Sometimes the end vowel of nouns that stand at the end of a compound becomes "a".

King (rājā) of devas (devānaṃ) (is called) king of devas (devarājo, devarājā). Friend (sakhā) of devas (devānaṃ) (is called) friend of devas (devasakho, devasakhā). Five (pañca) days (ahāni) (is called) five days (pañcāhaṃ). Seven (satta) days (ahāni) (is called) seven days (sattāhaṃ). Five (pañca) cows (gāvo) (is called) five cows (pañcagavaṃ). Umbrella and (chattaṃ ca) sandals (upāhanaṃ) (is called) umbrella and sandals (chattupāhanaṃ). Near (samīpaṃ) autumn (saradassa) (is called) near autumn (upasaradaṃ). Large (visālaṃ) eye (akkhi) of this (yassa), he is (called) (so yaṃ) (a man that has) large eyes (visālakkho). Deformed (virūpaṃ) face (mukhaṃ) of this (yassa), he is (called) (so yaṃ), (a man that has) a deformed face (vimukho).

What is the purpose of taking "kāra" [why saying "ākāranto" instead of "a-anto"]? To allow the substitution by "ā" and "i". Realized (paccakkhā) Dhammas (dhammā) of this (yassa), he is (called) (so yaṃ) (a man that has) realized Dhammas (paccakkhadhammā). Scent (gandho) of a fragrant flower (surabhino) (is called) scent of a fragrant flower (surabhiḡandhi). Good (sundaro) smell (gandhi) (is called) good smell (sugandhi). Smell (gandho) of something rotten (pūtino) (is called) smell of something rotten (pūtiḡandhi). Bad (kucchito) smell (gandho) (is called) bad smell (kugandhi). Bad (duṭṭhu) smell (gandho) of this (yassa), he is (called) (so yaṃ) (a man that has) "bad smell" (duggandhi). Rotten itself (pūti eva) smell (gandho) (it is called) rotten smell (pūtiḡandhi).

At the end of the compound there is the suffix "ka" of those that have "nadī" as the last member and those that have "kattu" as the last member.

Many (bahū) rivers (nadiyo) in this (yasmim), that is (called) (so yaṃ) (a place that has) many rivers (bahunadiko), a district (is what is meant). Many (bahavo) helpers (kattāro) of this (yassa), he is (called) (a man that has) many helpers (bahukattuko), a person (is what is meant).

338. 356. Nadimhā ca (725).

Nadimhā ca kapaccayo hoti samāsante.

Bahū nadiyo yasmim so 'yan ti bahunadiko. Bahū kantiyo yassa so 'yan ti bahukantiko. Bahunāriko.

Also after "nadī" [here "nadī" means those words ending in "ī" and "ū" in feminine gender.]

Also at the end of a compound after "nadī" there is the suffix 'ka'.

¹⁷² Should countable or uncountable? Singular or plural? UN

¹⁷³ Ākārikārā (Si).

Many (bahū) rivers (nadiyo) in this (yasmim), that is (called) (so ayam) (a place that has) many rivers (bahunadiko). Many (bahū) charms (kantiyo) of this (yassa), he is (called) (a man that has) many charms (bahukantiko). Bahū (many) women (nāriyo) of this (yassa), he is (called) (a man that has) many women (bahunāriko).

339. 358. Jāyāya tudam-jāni¹⁷⁴ patimhi (731).

Jāyā icc' etāya **tudam jāni** icc' ete ādesā honti **patimhi** pare.

Tudampatī¹⁷⁵, jānipatī.

When "pati" follows, there are "tuda" and "jāni" of "jāyā".

When "pati" follows, there are these substitutions of "jāyā": "tudam" and "jāni".

"Tudampatī", wife and husband, "jānipatī", wife and husband.

340. 355. Dhanumh' ā ca (732).

Dhanumhā ca āpaccayo hoti samāsante.

Gāṇḍīvo dhanu yassa so 'yam gāṇḍīvadhanvā.

Also there is "ā" after "dhanu".

At the end of a compound, there is the suffix "ā" after "dhanu".

Jointed (gāṇḍīvo) bow (dhanu) of this (yassa), he is (called) (so ayam) (a man that has) a bow with many joints (gāṇḍīvadhanvā).

341. 336. Am vibhattinam akārantā abyayībhāvā (733).

Tasmā **akārantā abyayībhāvasamāsā** parāsam vibhattinam kvaci **am** hoti.

Adhicittam (Vin. iii, 278; A. i, 232, 238); yathāvuḍḍham (JA. i, 234; VinA. i, 10); upakumbham; yāvajīvam (Vin. i, 27; iii, 63, 133); tiropabbatam (D. i, 73; M. i, 41; A. i, 170); tiropākāram (Vin. ii, 348); tirokuṭṭam (D. i, 74; A. i, 170); antopāsadam.

Kvacī ti kimattham? Adhicittassa bhikkhuno.

After an adverbial compound that ends in "a", the inflections become "am".

Sometimes after an adverbial compound ending in "a", the following inflections become "am".¹⁷⁶

Higher mind (adhicittam); according to seniority (yathāvuḍḍham); the talk that arose near the water pot (upakumbham); as long as life lasts (yāvajīvam); across the mountain (tiropabbatam); across the encircling wall (tiropākāram); beyond the wall (tirokuṭṭam); inside the mansion (antopāsadam).

Why it is said "kvaci", sometimes? To allow exceptions of this rule such as in the following example: Of the higher mind (adhicittassa) of the bhikkhu (bhikkhuno).

342. 337. Saro rasso napumsake (734).

Napumsake vattamānassa abyayībhāvasamāsassa liṅgassa saro rasso hoti.

Kumārīsu adhikicca pavattati kathā iti adhikumārī. Upavadhu; upagaṅgam; upamaṇikam.

In the neuter (gender) there is short vowel.

There is short vowel of the stem of an adverbial compound in the neuter gender.

The conversation (kathā) that arises (pavattati) regarding (adhikicca) the maidens (kumārīsu), so (iti) (is called) the conversation that arises regarding the maidens (adhikumārī). The conversation that arises near the daughter-in-law (upavadhu). The conversation that arises near the Ganges (upagaṅgam). The conversation that arises near the big pot (upamaṇikam).

¹⁷⁴ Damjāni (K).

¹⁷⁵ Dampatī (Si/k).

¹⁷⁶ According this sutta the termination "am" can mean any of the other inflections.

343. 338. Aññasmā lopo ca (735).

Aññasmā abyayībhāvasamāsā anakārantā parāsaṃ vibhattīnaṃ lopo ca hoti.

Adhitthi (Vism. i, 344), adhikumāri, upavadhu.

Also there is elision after others.

Also there is elision of the following inflections after other adverbial compounds not ending in "a".

The conversation that arises regarding a woman (adhitthi). The conversation that arises regarding the maidens (adhikumāri). The conversation that arises near the daughter-in-law (upavadhu).

Iti nāma-kappe samāsa-kappo sattamo kaṇḍo.

Thus ends the seventh division, the compound chapter in the section on nouns

Samāsa-kappo niṭṭhito.

End of the Compound chapter

5-TADDHITA-KAPPA

5-SECONDARY DERIVATIVE CHAPTER

ATṬHAMA-KAṆḌA

Eighth Section

344. 361. Vā ṇ' apacce (752).

Ṇapaccayo hoti vā "tass' āpaccam" icc' etasmiṃ atthe.

Vasiṭṭhassa apaccaṃ Vasiṭṭho (Vin. ii, 11; D. i, 225; iii, 66), Vasiṭṭhassa apaccaṃ vā. Vasiṭṭhassa apaccaṃ Vasiṭṭhī. Vasiṭṭhassa apaccaṃ Vasiṭṭhaṃ. Evaṃ Bhāradvājo (D. i, 225; M. i, 47; A. ii, 197), Bhāradvājī, Bhāradvājaṃ. Gotamo (Vin. i, 1), Gotamī (M. iii, 296; a. iii, 101), Gotamaṃ (D. i, 236). Vāsudevo (JA. iv, 81), Vāsudevī, Vāsudevaṃ. Bāladevo (JA. iv, 81), Bāladevī, Bāladevaṃ. Vesāmitto (D. i, 97; A. ii, 197), Vesamittī, Vesāmittaṃ.

In the offspring there is ṇa.

There is the suffix "ṇa" in this meaning: "offspring of him".

The offspring (apaccaṃ) of Vasiṭṭha (Vasiṭṭhassa) (is called) Vasiṭṭho or Vasiṭṭhī or Vasiṭṭhaṃ. Likewise, the offspring (apaccaṃ) of Bhāradvāja (Bhāradvājassa) (is called) Bhāradvājo or Bhāradvājī or Bhāradvājaṃ. The offspring (apaccaṃ) of Gotama (Gotamassa) (is called) Gotamo or Gotamī or Gotamaṃ. The offspring (apaccaṃ) of Vasudeva (Vasudevassa) (is called) Vāsudevo or Vāsudevī or Vāsudevaṃ. The offspring (apaccaṃ) of Baladeva (Baladevassa) (is called) Bāladevo or Bāladevī or Bāladevaṃ. The offspring of Visāmitto (Visāmittassa) (is called) Vesāmitto or Vesamittī or Vesāmittaṃ.

345. 366. Nāyana-ṇāna Vacchādito (754).

Tasmā Vacchādito gottagaṇato ṇāyana-ṇānapaccayā honti vā "tass' āpaccam" icc' etasmiṃ atthe.

Vacchassa apaccaṃ Vacchāyano (M. i, 232), Vacchāno, Vacchassa apaccaṃ vā, Vacchassa apaccaṃ Vacchāyanī, Vacchānī, Vacchassa apaccaṃ Vacchāyanaṃ, Vacchānaṃ. Sakaṭassa apaccaṃ Sakaṭāyano, Sakaṭāno, Sakaṭassa apaccaṃ vā, Sakaṭāyanī, Sakaṭānī, Sakaṭāyanaṃ, Sakaṭānaṃ. Evaṃ Kaṇhāyano (D. i, 87, 89), Kaṇhāno, Kaṇhassa apaccaṃ vā, Kaṇhāyanī, Kaṇhānī, Kaṇhāyanaṃ, Kaṇhānaṃ. Aggivessāyano (M. i, 301, 302), Aggivessāno (M. i, 301, 302), Aggivessāyanī, Aggivessānī, Aggivessāyanaṃ, Aggivessānaṃ. Gacchāyano, Gacchāno, Gacchāyanī, Gacchānī, Gacchāyanaṃ, Gacchānaṃ. Kappāyano, Kappāno, Kappāyanī, Kappānī, Kappāyanaṃ, Kappānaṃ. Moggallāyano (V. ii, 11; M. i, 279, 318), Moggallāno (V. ii, 11; M. i, 279, 318), Moggallāyanī, Moggallānī, Moggallāyanaṃ, Moggallānaṃ. Muñcāyano, Muñcāno, Muñcāyanī, Muñcānī, Muñcāyanaṃ, Muñcānaṃ. Saṃghāyano, Saṃghāno, Saṃghāyanī, Saṃghānī, Saṃghāyanaṃ, Saṃghānaṃ. Lomāyano, Lomāno, Lomāyanī, Lomānī, Lomāyanaṃ, Lomānaṃ. Sākamāyano, Sākamāno,

Sākamāyanī, Sākamānī, Sākamāyanam, Sākamānam. Nārāyano, Nārāno, Nārāyanī, Nārānī, Nārāyanam, Nārānam. Corāyano, Corāno, Corāyanī, Corānī, Corāyanam, Corānam. Āvasālāyano, Āvasālāno, Āvasālāyanī, Āvasālānī, Āvasālāyanam, Āvasālānam. Dvepāyano, Dvepāno, Dvepāyanī, Dvepānī, Dvepāyanam, Dvepānam. Kuñcāyano, Kuñcāno, Kuñcāyanī, Kuñcānī, Kuñcāyanam, Kuñcānam. Kaccāyano (D. i, 52; M. i, 157; S. i, 68), Kaccāno (D. i, 52; M. i, 157; S. i, 68), Kaccāyanī (JA. iii, 404), Kaccānī (JA. iii, 404), Kaccāyanam, Kaccānam.

After "Vaccha", etc., there is "ñāyana" and "ñāna".

After the groups of clans "Vaccha" and others, there are the suffixes "ñāyana" and "ñāna" in this meaning: "the offspring of him".

The offspring (apaccam) of Vaccha (Vacchassa) (is called) Vacchāyano or Vacchāno or Vacchāyanī or Vacchānī or Vacchāyanam or Vacchānam. The offspring (apaccam) of Sakata (Sakataṣṣa) (is called) Sakaṭāyano or Sakaṭāno or Sakaṭāyanī or Sakaṭānī or Sakaṭāyanam or Sakaṭānam. Likewise, the offspring (apaccam) of Kaṇha (Kaṇhassa) (is called) Kaṇhāyano, Kaṇhāno, Kaṇhāyanī, Kaṇhānī, Kaṇhāyanam, Kaṇhānam. The offspring (apaccam) of Aggivessa (Aggivessassa) (is called) Aggivessāyano, Aggivessāno, Aggivessāyanī, Aggivessānī, Aggivessāyanam, Aggivessānam. The offspring (apaccam) of Gaccha (Gacchassa) (is called) Gacchāyano, Gacchāno, Gacchāyanī, Gacchānī, Gacchāyanam, Gacchānam. The offspring (apaccam) of Kappa (Kappassa) (is called) Kappāyano, Kappāno, Kappāyanī, Kappānī, Kappāyanam, Kappānam. The offspring (apaccam) of Moggalla (Moggallassa) (is called) Moggallāyano, Moggallāno, Moggallāyanī, Moggallānī, Moggallāyanam, Moggallānam. [The rest is formed in the same way] Muñcāyano, Muñcāno, Muñcāyanī, Muñcānī, Muñcāyanam, Muñcānam. Saṃghāyano, Saṃghāno, Saṃghāyanī, Saṃghānī, Saṃghāyanam, Saṃghānam. Lomāyano, Lomāno, Lomāyanī, Lomānī, Lomāyanam, Lomānam. Sākamāyano, Sākamāno, Sākamāyanī, Sākamānī, Sākamāyanam, Sākamānam. Nārāyano, Nārāno, Nārāyanī, Nārānī, Nārāyanam, Nārānam. Corāyano, Corāno, Corāyanī, Corānī, Corāyanam, Corānam. Āvasālāyano, Āvasālāno, Āvasālāyanī, Āvasālānī, Āvasālāyanam, Āvasālānam.

The offspring (apaccam) of Dvipa (Dvipassa) (is called) Dvepāyano, Dvepāno, Dvepāyanī, Dvepānī, Dvepāyanam, Dvepānam.

Kuñcāyano, Kuñcāno, Kuñcāyanī, Kuñcānī, Kuñcāyanam, Kuñcānam. Kaccāyano, Kaccāno, Kaccāyanī, Kaccānī, Kaccāyanam, Kaccānam.

346. 367. Neyyo Kattikādīhi (755).

Tehi gottagaṇehi **Kattikādīhi** **neyyapaccayo** hoti vā "tass' āpaccam" icc' etasmiṃ atthe.

Kattikāya apaccam Kattikeyyo, Kattikāya apaccam vā. Evaṃ Venateyyo (Khu. v, 204), Rohiṇeyyo (JA. iv, 84), Gaṅgeyyo (Khu. v, 54), Kaddameyyo, Nādeyyo, Āleyyo, Āheyyo, Kāmeyyo. Suciya apaccam Soceyyo, Sāleyyo, Bāleyyo, Māleyyo, Kāleyyo.

After those that have "kattikā" as the beginning word there is "neyyo".¹⁷⁷

After those groups of clans that have Kattikā as the beginning word, there is the suffix "neyya" in this meaning: "The offspring of him".

The offspring (apaccam) of Kattikā (Kattikāya) (is called) Kattikeyyo. Likewise, the offspring (apaccam) of Vinatā (Vinatāya) (is called) Venateyyo. The offspring (apaccam) of Rohiṇī (Rohiṇīya) (is called) Rohiṇeyyo. The offspring (apaccam) of Gaṅgā (Gaṅgāya) (is called) Gaṅgeyyo. The offspring (apaccam) of Kaddamā (Kaddamāya) (is called) Kaddameyyo. The offspring (apaccam) of Nadi (Nadiya) (is called) Nādeyyo. The offspring (apaccam) of Āli (Āliya) (is called) Āleyyo. The offspring (apaccam) of Āhi (Āhiya) (is called) Āheyyo. The offspring (apaccam) of Kamī (Kamīya) (is called) Kāmeyyo. The offspring (apaccam) of Suci (Suciya) (is called) Soceyyo. The offspring (apaccam) of Salā (Salāya) (is called) Sāleyyo. The offspring (apaccam) of Balā (Balāya) (is called) Bāleyyo. The offspring (apaccam) of Malā (Malāya) (is called) Māleyyo. The offspring (apaccam) of Kalā (Kalāya) (is called) Kāleyyo.

347. 368. Ato ñi vā (756).

Tasmā akārato **ñipaccayo** hoti vā "tass' āpaccam" icc' etasmiṃ atthe.

Dakkhassa apaccam Dakkhi, Dakkhassa apaccam vā. Duṇassa apaccam Doṇi (JA. iii, 270), Duṇassa apaccam vā. Evaṃ Vāsavi, Sakyaputti, Nāṭaputti (D. i, 45), Dāsaputti, Dāsavi, Vāruṇi, Gaṇḍi, Bāladevi, Pāvaki, Jenadatti (VinA. i, 171), Buddhi, Dhammi, Saṃghi, Kappi, Anuruddhi.

Vā ti vikappanatthena ñikapaccayo hoti "tass' āpaccam" icc' etasmiṃ atthe. Sakyaputtassa apaccam sakyaputtiko. Evaṃ nāṭaputtiko, jenadattiko.

Sometimes after "a" there is "ñi".

¹⁷⁷ "Kattikādīhi" is a bahubbhi compound: Kattikā ādi yesam, te Kattikādayo, tehi Kattikādīhi.

Sometimes after "a" there is the suffix "ṇi" in this meaning: "The offspring of him".

The offspring (apaccam) of Dakkha (Dakkhassa) (is called) Dakkhi. The offspring (apaccam) of Duṇa (Duṇassa) (is called) Doṇi. Likewise, the offspring (apaccam) of Vāsava (Vasavassa) (is called) Vāsavi. The offspring (apaccam) of Sakyaputta (Sakyaputtassa) (is called) Sakyaputti. The offspring (apaccam) of Naṭaputta (Naṭaputtassa) (is called) Nāṭaputti. The offspring (apaccam) of Dasaputta (Dasaputtassa) (is called) Dāsaputti. The offspring (apaccam) of Dasava (Dasavassa) (is called) Dāsavi. The offspring (apaccam) of Varuṇa (Varuṇassa) (is called) Vāruṇi. The offspring (apaccam) of Gaṇḍa (Gaṇḍassa) (is called) Gaṇḍi. The offspring (apaccam) of Baladeva (Baladevassa) (is called) Bāladevi. The offspring (apaccam) of Pavaka (Pavakassa) (is called) Pāvaki. The offspring (apaccam) of Jinadatta (Jinadattassa) (is called) Jenadatti. The offspring (apaccam) of Buddha (Buddhassa) (is called) Buddhhi. The offspring (apaccam) of Dhamma (Dhammassa) (is called) Dhammi. The offspring (apaccam) of Saṃgha (Saṃghassa) (is called) Saṃghi. The offspring (apaccam) of Kappa (Kappassa) (is called) Kappi. The offspring (apaccam) of Anuruddha (Anuruddhassa) (is called) Anuruddhi.

"Vā" has the meaning of extending; so there is the suffix "ṇika" in this meaning: "The offspring of him". The offspring (apaccam) of Sakyaputta (Sakyaputtassa) (is called) Sakyaputtiko. Likewise, the offspring (apaccam) of Naṭaputta (Naṭaputtassa) (is called) Nāṭaputtiko. The offspring (apaccam) of Jinadatta (Jinadattassa) (is called) Jenadattiko.

348. 371. **Ṇavo 'pakvādīhi** (757).

Upaku icc' evamādīhi **ṇavapaccayo** hoti vā "tass' āpaccam" icc' etasmim atthe.

Upakussa apaccam Opakavo, Upakussa apaccam vā. Manuno apaccam Mānavo (D. i, 82), Manuno apaccam vā. Bhaggussa apaccam Bhaggavo (M. ii, 242; M. iii, 281), Bhaggussa apaccam vā. Paṇḍussa apaccam Paṇḍavo (JA. ii, 89), Paṇḍussa apaccam vā. Bahussa apaccam Bāhavo, Bahussa apaccam vā.

Optionally after "Upaku" and others, there is "ṇava".

Optionally after "Upaku" and others, there is the suffix "ṇava" in this meaning: The offspring of him.

The offspring (apaccam) of Upaku (Upakussa) (is called) Opakavo. The offspring (apaccam) of Manu (Manuno) (is called) Mānavo. The offspring (apaccam) of Bhaggu (Bhaggussa) (is called) Bhaggavo. The offspring (apaccam) of Paṇḍu (Paṇḍussa) (is called) Paṇḍavo. The offspring of Bahu (Bahussa) (is called) Bāhavo.

349. 372. **Ṇera vidhavādito** (758-9).

Tasmā **vidhavādito** **ṇerapaccayo** hoti vā "tass' āpaccam" icc' etasmim atthe.

Vidhavāya apaccam vedhavero (Khu. vi, 327), vidhavāya apaccam vā. Bandhukiyā apaccam bandhukero, bandhukiyā apaccam vā. Samaṇassa apaccam sāmaṇero (Vin. ii, 160; iii, 116), samaṇassa apaccam vā. Evaṃ sāmaṇerī (Vin. ii, 160, 458), sāmaṇeraṃ, nāḷikero, nāḷikerī, nāḷikeram.

After "Vidhavā" and others, there is "ṇera".

After "Vidhavā" and others, there is the suffix "ṇera" in this meaning: The offspring of him.

The offspring (apaccam) of a widow (vidhavāya) (is called) son of a widow (vedhavero). The offspring (apaccam) of a woman that goes to a lover (bandhukiyā) (is called) son of a woman that goes to a lover (bandhukero). The offspring (apaccam) of monk (samaṇassa) (is called) a novice (sāmaṇero). Likewise, female novice (sāmaṇerī), (sāmaṇeraṃ);¹⁷⁸ coconut tree (nāḷikero), (nāḷikerī), (nāḷikeram).

350. 373. **Yena vā saṃsaṭṭham tarati carati vahati ṇiko** (764).

Yena vā saṃsaṭṭham, yena vā tarati, yena vā carati, yena vā vahati icc' etesv atthesu **ṇikapaccayo** hoti vā.

Tilena saṃsaṭṭham bhojanaṃ telikaṃ, tilena saṃsaṭṭham vā. Evaṃ goḷikaṃ, ghātikaṃ.

Nāvāya taratī ti nāviko (Khu. vi, 79), nāvāya tarati vā. Evaṃ oḷumpiko.

Sakaṭena caratī ti sakaṭiko (S. i, 56), sakaṭena carati vā. Evaṃ pattiko (D. i, 47), daṇḍiko, dhammiko (D. i, 80; M. ii, 262; Khu. ii, 273), pādiko.

Sīsena vahatī ti sīsiko, sīsena vahati vā. Aṃsena vahatī ti aṃsiko, aṃsena vahati vā. Evaṃ khandhiko, aṅguliko.

Vā ti vikappanathena aññesu pi **ṇikapaccayo** hoti. Rājagahe vasatī ti rājagahiko, rājagahe vasati vā. Rājagahe jāto rājagahiko, rājagahe jāto vā. Evaṃ māgadhiḥiko (M. i, 287), sāvatthiko, kapilavatthiko, pāṭaliputtiko, vesālīko (Vin. i, 27; A. iii, 47).

¹⁷⁸ Please explain what it means in the neuter. UN

There is "ñika" (in these meanings:) mixed with that, he crosses by that, he goes by that, he carries by that.

There is the suffix "ñika" in these meanings: mixed with that, he crosses by that, he goes by that, he carries by that.

Food (bhojanam) mixed (saṃsaṭṭham) with sesamum seed (tilena) (is called) (food) mixed with sesamum seeds (telikam). Food (bhojanam) mixed (saṃsaṭṭham) with molasses (gulēna) (is called) (food) mixed with molasses (goḷikam). Food (bhojanam) mixed (saṃsaṭṭham) with ghee (ghatena) (is called) (food) mixed with ghee (ghāṭikam).

He crosses (tarati) by boat (nāvāya) (is called) a sailor (nāviko). He crosses (tarati) by raft (uḷumpena) (is called) a rafter (oḷumpiko).

He goes (carati) by cart (sakaṭena) (is called) a carter (sākaṭiko). He goes (carati) by foot (pattena) (is called) a pedestrian (pattiko). He goes (carati) by stick (daṇḍena) (is called) a man that goes by a stick (daṇḍiko). He goes/lives (carati) by the Dhamma (Dhammena) (is called) a man that lives by the Dhamma (Dhammiko). He goes (carati) by foot (padena) (is called) a pedestrian (pādiko).

He carries (vahati) with the head (sīsena) (is called) a man that carries (something) with his head (sīsiko). He carries (vahati) with the shoulder (aṃsena) (is called) a man that carries (something) with his shoulder (aṃsiko). He carries (vahati) with the shoulder (khandhena) (is called) a man that carries (something) with his shoulder (khandiko). He carries (vahati) with the fingers (aṅgulīhi) (is called) a man that carries (something) with his fingers (aṅguliko).

"Vā" is for extending the uses, in other senses also there is the suffix "ñika". He lives (vasati) in Rājagaha (Rājagahe) (is called) a resident of Rājagaha (Rājagahiko). Born (jāto) in Rājagaha (Rājagahe) (is called) a man that was born in Rājagaha (Rājagahiko). Likewise, he lives (vasati) in Magadha (Magadhe) (is called) a resident of Magadha (Māgadiko), a resident of Sāvattī (Sāvattihiko), a resident of Kapilavatthu (Kapilavattihiko), a resident of Pāḷiputta (Pāḷiputtiko), a resident of Vesālī (Vesāliko).

351. 374. Tam adhīte tena-katādi sannidhāna-niyoga-sippa-bhaṇḍa-jīvikatthesu ca (764).

Tam adhīte, tena katādi-atthe, tamhi sannidhānā, tattha niyutto, tam assa sippam, tam assa bhaṇḍam, tam assa jīvikam icc' etesv atthesu ca **ñikapaccayo** hoti vā.

Vinayam adhīte Venayiko (Vin. i, 3), Vinayam adhīte vā. Evaṃ Suttantiko (Vin. i, 244), Ābhidhammiko (AbhA. i, 12), Veyyākaraṇiko.

Kāyena kataṃ kammaṃ kāyikam (Abh. ii, 255), kāyena kataṃ kammaṃ vā. Evaṃ vācasikam (Abh. ii, 255), mānasikam.

Sarīre sannidhānā vedanā sārīrikā (M. i, 13, 300), sarīre sannidhānā vā. Evaṃ mānasikā.

Dvāre niyutto dovāriko (Khu. iii, 351), dvāre niyutto vā. Evaṃ bhaṇḍāgāriko (VinA. i, 310), nāgariko, nāvakammiko.

Vīṇā assa sippam veṇiko, vīṇā assa sippam vā. Evaṃ pāṇaviko, modiṅgiko, vaṃsiko.

Gandho assa bhaṇḍam gandhiko (Khu. iii, 421), gandho assa bhaṇḍam vā. Evaṃ teliko (Khu. iii, 421), goḷiko.

Urabbham hantvā jīvati ti orabbhiko (M. ii, 6; A. i, 528; ii, 267), urabbham hantvā jīvati vā. Magam hantvā jīvati ti māgaviko (M. ii, 6; A. i, 528; ii, 267), magam hantvā jīvati vā. Evaṃ sokariko (M. ii, 6; A. i, 528; ii, 267), sākuṇiko (M. ii, 6; A. i, 528; ii, 267).

Ādiggahaṇena aññatthā pi **ñikapaccayo** yojetabbo. Jālena hato jāliko, jālena hato vā.

Suttana bandho suttiko, suttana bandho vā.

Cāpo assa āvudho cāpiko, cāpo assa āvudho vā. Evaṃ tomariko, muggariko, mosaliko.

Vāto assa ābādho vātiko, vāto assa ābādho vā. Evaṃ semhiko, pittiko.

Buddhe pasanno buddhiko, buddhe pasanno vā. Evaṃ dhammiko (Khu. i, 25), saṃghiko.

Buddhassa santakam buddhikam, buddhassa santakam vā. Evaṃ dhammikam, saṃghikam (Vin. ii, 58, 202).

Vatthena kītam bhaṇḍam vatthikam, vatthena kītam bhaṇḍam vā. Evaṃ kumbhikam, phālīkam, kimkaṇīkam, sovaṇṇīkam.

Kumbho assa parimānam kumbhikam, kumbho assa parimānam vā.

Kumbhassa rāsi kumbhikam, kumbhassa rāsi vā.

Kumbham arahatī ti kumbhiko, kumbham arahatī vā.

Akkhena dibbatī ti akkhiko, akkhena dibbatī vā. Evaṃ sālākiko, tindukiko ambaphaliko, kapiṭṭhaphaliko, nālīkeriko icc' evamādi.

Optionally, he learns that, made by that, etc., and in the meaning of staying in, engaged in, skill, merchandise, livelihood.

Optionally, he learns that, in the meaning of made by that, etc., and in these meanings: staying in, engaged there, that is his skill, that is his merchandise, that is his livelihood, there is the suffix "ñika".

He learns (adhīte) Vinaya (Vinayaṃ) (is called) a person that learns Vinaya (Venayiko). Likewise, he learns (adhīte) Suttanta (Suttantaṃ) (is called) a person that learns Suttanta (Suttantiko). He learns (adhīte) Abhidhamma (Abhidhammaṃ) (is called) a person that learns Abhidhamma (Ābhidhammiko). He learns (adhīte) grammar (byākaraṇaṃ) (is called) a person that learns grammar (Veyyākaraṇiko).

An action (kammaṃ) done (kataṃ) by the body (kāyena) (is called) bodily (action) (kāyikaṃ). Likewise, an action (kammaṃ) done (kataṃ) by the speech (vacasā) (is called) verbal (action) (vācasikaṃ); an action (kammaṃ) done (kataṃ) by the mind (manasā) (is called) mental (action) (mānasikaṃ).

A feeling (vedanā) located (sannidhānā) in the body (sarīre) (is called) bodily (feeling) (sārīrikā). Likewise, a feeling (vedanā) located (sannidhānā) in the mind (manasi) (is called) a mental (feeling) (mānasikā).

Engaged (niyutto) at the door (dvāre) (is called) a gatekeeper (dovāriko). Likewise, engaged (niyutto) in the property (bhaṇḍāgāre) (is called) a treasurer (bhaṇḍāgāriko); engaged (niyutto) in the city (nagare) (is called) a citizen (nāgariko), engaged (niyutto) in new work (navakamme) (is called) (a person that is) engaged in new work (nāvakammiko).

Playing the harp (vīṇā) is his (assa) skill (sippaṃ) (is called) a harpist (veṇiko). Likewise, playing the drum (paṇavo) is his (assa) skill (sippaṃ) (is called) a drummer (pāṇaviko); playing the small drum (mudiṅgo) is his (assa) skill (sippaṃ) (is called) a small drum player (modiṅgiko); playing the flute (vaṃso) is his (assa) skill (sippaṃ) (is called) a flute player (vaṃsiko).

Perfume (gandho) is his (assa) merchandise (bhaṇḍaṃ) (is called) a perfume seller (gandhiko). Likewise, oil (telaṃ) is his (assa) merchandise (bhaṇḍaṃ) (is called) a oil seller (teliko); sugar (guḷaṃ) is his (assa) merchandise (bhaṇḍaṃ) (is called) a seller of sugar (goḷiko).

Having killed (hantvā) ram (urabbhaṃ) he lives (jīvati), so (iti) (he is called) a dealer or butcher of sheep (orabbhiko). Having killed (hantvā) a beast (magaṃ) he lives (jīvati), so (iti) (he is called) a hunter (māgaviko). Having killed (hantvā) a pig (sūkaraṃ) he lives (jīvati), so (iti) (he is called) a pork butcher (sokariko). Having killed (hantvā) a bird (sakuṇaṃ) he lives (jīvati), so (iti) (he is called) a fowler (sākuṇiko).

By taking "ādi", also in other meanings the suffix "ñika" can be employed. Killed (hato) by net (jālena) (is called) (one that is) killed by net (jāliko).

Bound (bandho) by string (suttena) (is called) (one that is) bound by string (suttiko).

A bow (cāpo) is his (assa) weapon (āvudho) (is called) an archer (cāpiko). Likewise, a spear (tomaro) is his (assa) weapon (āvudho) (is called) a spearman (tomariko); a club (muggaro) is his (assa) weapon (āvudho) (is called) one whose weapon is a club (muggariko); a pestle (musalo) is his (assa) weapon (āvudho) (is called) one whose weapon is a pestle (mosaliko).

Wind (vāto) is his (assa) disease (ābādhō) (he is called) one whose disease is wind (vātiko). Likewise, phlegm (semhaṃ) is his (assa) disease (ābādhō) (he is called) one whose disease is phlegm (semhiko); bile (pittaṃ) is his (assa) disease (ābādhō) (he is called) one whose disease is bile (pittiko).

Having faith (pasanno) in the Buddha (Buddhe) (he is called) one who has faith in the Buddha (buddhiko). Likewise, having faith (pasanno) in the Dhamma (Dhamme) (he is called) one who has faith in the Dhamma (dhammiko); having faith (pasanno) in the Saṃgha (Saṃghe) (he is called) one who has faith in the Saṃgha (saṃghiko).

Property (santakaṃ) of the Buddha (Buddhassa) (it is called) the property of the Buddha (buddhikaṃ). Likewise, the property (santakaṃ) of the Dhamma (Dhammassa) (it is called) the property of the Dhamma (dhammikaṃ); the property (santakaṃ) of the Saṃgha (Saṃghassa) (it is called) the property of the Saṃgha (saṃghikaṃ).

Merchandise (bhaṇḍaṃ) bought (kītaṃ) with clothes (vatthena) (it is called) merchandise bought with cloth (vatthikaṃ). Likewise, merchandise (bhaṇḍaṃ) bought (kītaṃ) with a water-pot (kumbhaṃ) (it is called) merchandise bought with a water-pot (kumbhikaṃ); merchandise (bhaṇḍaṃ) bought (kītaṃ) with fruit (phalena) (it is called) merchandise bought with fruit (phālikaṃ); merchandise (bhaṇḍaṃ) bought (kītaṃ) with a kind of bell (kiṃkaṇena) (it is called) merchandise bought with a kind of bell (kiṃkaṇikaṃ);¹⁷⁹ merchandise (bhaṇḍaṃ) bought (kītaṃ) with gold (suvannaṇa) (it is called) merchandise bought with gold (sovaṇṇikaṃ).

A *kumbha* (kumbho) is its (assa) measure (parimāṇaṃ) (it is called) something that has a kumbha as its measure (kumbhikaṃ).

A pile (rāsi) of water-pots (kumbhassa) (it is called) a pile of water-pots (kumbhikaṃ).

It is worth (arahati) a *kumbha* (kumbhaṃ) (it is called) something that it is worth a *kumbha* (kumbhikaṃ).

He plays (dibbati) with dice (akkhena) (he is called) a dice-player (akkhiko). Likewise, he plays (dibbati) with bamboo sticks (salākehi) (he is called) a bamboo sticks player (sālākiko); he plays (dibbati) with a fig tree (tindukena) (he is called) a person that plays with a fig tree (tindukiko); he plays (dibbati) with mangoes (ambaphalena) (he is called) a person that plays with mangoes

¹⁷⁹ What does it mean?

(ambaphaliko); he plays (dibbati) with the fruits of the *Kapiṭṭha* tree (kapiṭṭhaphalena) (he is called) a person that plays with the fruits of the *Kapiṭṭha* tree (kapiṭṭhaphaliko); he plays (dibbati) with coconuts (nāḷikerena) (he is called) a person that plays with coconuts (nāḷikeriko); etc.

352. 376. *Na rāgā tass' edam aññatthesu ca* (765).

Napaccayo hoti vā rāgamhā "tena rattam" icc' etasmim atthe, "tass' edam" aññatthesu ca.

Kasāvena rattam vattham kāsāvam (Khu. i, 14), kasāvena rattam vattham vā. Evaṃ kosumbham, hālidam (Khu. v, 106), pāṇgam¹⁸⁰, rattaṅgam, mañjiṭṭham (M. i, 179), kuṅkumam (DAA. ii, 190).

Sūkarassa idam maṃsam sokaram, sūkarassa idam maṃsam vā. Evaṃ māhimsam (Mhvs. 25-6)

Udumbarassa avidūre pavattam vimānam odumbaram, udumbarassa avidūre pavattam vimānam vā.

Vidisāya avidūre nivāso vediso (Khu. i, 432), vidisāya avidūre nivāso vā.

Mathurāya jāto māthuro (M. ii, 270), mathurāya jāto vā.

Mathurāya āgato māthuro, mathurāya āgato vā.

Kattikāya niyutto māso Kattiko (VinA. ii, 298, 308), kattikāya niyutto māso vā. Evaṃ Māgasiro (VinA. i, 163), Phusso (VinA. i, 163), Māgho, Phagguno, Citto, Vesākho, Jeṭṭho (VinA. i, 53), Āsaḷho, Sāvaṇo, Bhaddo, Assayujo (Sārattha-Ṭīkā i, 182).

Na vuddhi nīlapītādo, paccaye saṇakārake.

Phakāro phussasaddassa, "siro" ti sirasam vade.

Sikkhānam samūho sikkho, bhikkhānam samūho bhikkho. Evaṃ kāpoto, māyūro, kokilo.

Buddho assa devatā buddho. Evaṃ bhaddo, māro, māhindo, vessavaṇo, yāmo, somo, nārāyaṇo

Samvaccharam adhite samvaccharo. Evaṃ mohutto, nemitto, āṅgavijjo, veyyākaraṇo (D. i, 82), chando¹⁸¹, bhāso¹⁸², cando.

Vasādānam visayo deso vāsādo.¹⁸³ Evaṃ kumbho,¹⁸⁴ sākunto, ātisāro.

Udumbarā asmiṃ padese santī ti odumbaro. Sāgarehi nibbatto sāgaro. Sāgalam assa nivāso sāgalo¹⁸⁵.

Mathurā assa nivāso māthuro. Mathurāya issaro māthuro. Icc' evamādayo yojetabbā.

There is "na" after "rāga", dye, this of him and other meanings.

Optionally, there is the suffix "na" after (words that have the meaning of) "rāga", dye, in the sense of "dyed by that"; "this of him", and in other meanings.

A cloth (vattham) dyed (rattam) with orange color (kasāvena) (it is called) a cloth dyed with orange color (kāsāvam). Likewise, a cloth (vattham) dyed (rattam) with safflower (kosumbhena) (it is called) a cloth dyed with safflower (kosumbham); a cloth (vattham) dyed (rattam) with turmeric (haliddiyā) (it is called) a cloth dyed with turmeric (hālidam); (pāṇgam); (rattaṅgam);¹⁸⁶ (mañjiṭṭham); a cloth (vattham) dyed (rattam) with saffron (kuṅkumena) (it is called) a cloth dyed with saffron (kuṅkumam).

This flesh (idam maṃsam) is of the pig (sūkarassa) (it is called) flesh of the pig (sokaram). Likewise, this flesh (idam maṃsam) is of the buffalo (māhimssa) (it is called) flesh of the buffalo (māhimsam).

A mansion (vimānam) situated (pavattam) near (avidūre) the fig tree (udumbarassa)(it is called) a mansion situated near the fig tree (odumbaram).

A dwelling place (nivāso) near (avidūre) the intermediate point of compass (vidisāya) (it is called) a dwelling place near the intermediate point of compass (vediso).

Born (jāto) in Mathura (Mathurāya) (he is called) one born in Mathura (māthuro).

Came (āgato) from Mathura (Mathurāya) (he is called) one who came from Mathura (māthuro).

A month (māso) in conjunction (niyutto) with the constellation *Kattikā* (Kattikāya) (it is called) *Kattiko*. Likewise, a month (māso) in conjunction (niyutto) with the constellation *Magasira* (Magasirena) (it is called) *Māgasiro*; a month (māso) in conjunction

¹⁸⁰ Pattaṅgam (Sī).

¹⁸¹ Chandaso (Sī).

¹⁸² Bhāso (K).

¹⁸³ Vāsāto (K).

¹⁸⁴ Kunto (Sī).

¹⁸⁵ Sākalo (K).

¹⁸⁶ Please, supply the meanings of these. UN

(niyutto) with the constellation *Phussa* (Phussena) (it is called) *Phusso*; a month (māso) in conjunction (niyutto) with the constellation *Magha* (Maghena) (it is called) *Māgho*; a month (māso) in conjunction (niyutto) with the constellation *Phaggunī* (Phagguniyā) (it is called) *Phagguno*; a month (māso) in conjunction (niyutto) with the constellation *Citta* (Cittena) (it is called) *Citto*; a month (māso) in conjunction (niyutto) with the constellation *Visākhā* (Visākhāya) (it is called) *Vesākho*; a month (māso) in conjunction (niyutto) with the constellation *Jeṭṭhā* (Jeṭṭhāya) (it is called) *Jeṭṭho*; a month (māso) in conjunction (niyutto) with the constellation *Āsaḷhī* (Āsaḷhiyā) (it is called) *Āsaḷho*; a month (māso) in conjunction (niyutto) with the constellation *Savaṇa* (Savaṇena) (it is called) *Sāvaṇo*; a month (māso) in conjunction (niyutto) with the constellation *Bhadda* (Bhaddena) (it is called) *Bhaddo*; a month (māso) in conjunction (niyutto) with the constellation *Assayuja* (Assayujena) (it is called) *Assayujo*.

When there is a suffix with the indicatory letter "ṇ" (paccaye saṇakārake), there is no (na) strengthening (vuddhi) of (1) "nīla", blue, "pīta", yellow, and others (nīla-pītādo), of (2) the vowel (u) of the word "phussa", and one should not say (na vade) "sirasa" (sirasaṃ) of "siro" (as in Māgasiro).

A collection (samūho) of trainings (sikkhānaṃ) (it is called) a collection of trainings (sikkho). A collection (samūho) of alms food (bhikkhānaṃ) (it is called) a collection of alms food (bhikkho). Likewise, a collection (samūho) of pigeons (kapotānaṃ) (it is called) a collection of pigeons (kāpoto); a collection (samūho) of peacocks (mayūrānaṃ) (it is called) a collection of peacocks (māyūro); a collection (samūho) of cuckoos (kokilānaṃ) (it is called) a collection of cuckoos (kokilo).

His (assa) deity (devatā) is the Buddha (Buddha), (he is called) one whose deity is the Buddha (Buddho). Likewise, his (assa) deity (devatā) is Bhadda (Bhaddo), (he is called) one whose deity is Bhadda (Bhaddo); his (assa) deity (devatā) is Māra (Māro), (he is called) one whose deity is Māra (Māro); his (assa) deity (devatā) is Mahinda (Mahindo), (he is called) one whose deity is Mahindo (Māhindo); his (assa) deity (devatā) is Vessavaṇa (Vessavaṇo), (he is called) one whose deity is Mahindo (Vessavaṇo); his (assa) deity (devatā) is Yama (Yamo), (he is called) one whose deity is Yama (Yāmo); his (assa) deity (devatā) is Soma (Somo), (he is called) one whose deity is Soma (Somo); his (assa) deity (devatā) is Nārāyaṇa (Nārāyaṇo), (he is called) one whose deity is Nārāyaṇa (Nārāyaṇo).

He learns (adhīte) for a year (saṃvaccharaṃ), (he is called) one who learns for a year (saṃvaccharo). Likewise, he learns (adhīte) for a moment (muḥuttaṃ), (he is called) one who learns for a moment (mohutto); he learns (adhīte) marks (nimittaṃ), (he is called) one who learns marks (nemitto); he learns (adhīte) the science of parts (aṅgavijjāṃ), (he is called) one who learns the science of parts (aṅgavijjo); he learns (adhīte) grammar (byākaraṇaṃ), (he is called) a grammarian (veyyākaraṇo); he learns (adhīte) prosody (chandaṃ), (he is called) a prosodist (chando); he learns (adhīte) the book named Bhāssa (Bhāssō), (he is called) one who learns the book named Bhāssa (Bhāssō); he learns (adhīte) the book named Canda (Cando), (he is called) one who learns the book named Canda (Cando).

A region (deso) that is the domain (visayo) of lions (vasādānaṃ), (it is called) a region that is the domain of lions (vāsādo). Likewise, (kumbho); (sākunto); (ātisāro).¹⁸⁷

There are (santi) fig trees (udumbarā) in this region (asmiṃ padese), so (iti) (it is called) a region where there are fig trees (odumbaro). Made (nibbatto) by princes (sāgarehi), (it is called) ocean (sāgaro). His (assa) dwelling place (nivāso) is Sāgala (Sāgalaṃ), (he is called) a person whose dwelling place is Sāgala (Sāgalo). His (assa) dwelling place (nivāso) is Mathurā (Mathurā), (he is called) a person whose dwelling place is Mathurā (Māthuro). The lord (issaro) of Mathurā (Mathurāya), (he is called) a person that is the lord of Mathurā (Māthuro).

353. 378. Jātādīnam im'-iyā ca (767).

Jāta icc' evamādīnam atthe **ima-iyapaccayā** honti.

Pacchā jāto pacchimo (D. i, 225). Evaṃ antimo (Khu. iv, 4), majjhimo (D. i, 225), purimo (D. i, 225), uparimo (Khu. iv, 4), heṭṭhimo (Khu. ix, 120), goppimo¹⁸⁸ (VinA. ii, 202), bodhisattajātiyā jāto bodhisattajātiyo. Evaṃ assajātiyo, hatthijātiyo, manussajātiyo.

Ādiggahaṇena niyuttatthādito pi tadassatthādito pi **ima iya ika** icc' ete paccayā honti¹⁸⁹. Ante niyutto antimo. Evaṃ antiyo, antiko.

Putto assa atthi, tasmim vā vijjatī ti puttimo. Evaṃ puttiyo, puttiko; kappimo, kappiyo (Khu. vii, 261), kappiko.

Caggahaṇena kiypaccayo hoti niyuttatthe. Jātiyaṃ niyutto jātikiyo, andhe niyutto andhakiyo, jātiyā andho jaccandho (D. ii, 262), jaccandhe niyutto jaccandhakiyo.

¹⁸⁷ Please supply meanings. UN

¹⁸⁸ Goppimo (Sī).

¹⁸⁹ Ādiggahaṇena tattha niyutto, tad assa atthi, tattha bhavoti ādīsv api ima-iyapaccayā honti. Casaddena ikappaccayo ca (Rū).

Also there are "ima" and "iya" (in the meaning) of "jāta", born, etc.

In the meaning of "jāta", born, etc., there are the suffixes "ima" and "iya".

Born (jāto) after (pacchā), (he is called) someone that was born after (pacchimo). Likewise, born (jāto) last (ante), (he is called) someone that was born last (antimo); born (jāto) in the middle (majjhe), (he is called) someone that was born in the middle (majjhimo); born (jāto) earlier (pure), (he is called) someone that was born earlier (purimo); born (jāto) above (upari), (he is called) someone that was born above (uparimo); born (jāto) below (heṭṭhā), (he is called) someone that was born below (heṭṭhimo); born (jāto) in the ankle (gupphe), (he is called) something that was born in the ankle (goppimo); born (jāto) in the family of Bodhisattas (bodhisattajātiyā), (he is called) someone that was born in the family of Bodhisattas (Bodhisattajātiyo). Likewise, born (jāto) in the species of horses (assajātiyā), (it is called) a horse (assajātiyo); born (jāto) in the species of elephants (hatthijātiyā), (it is called) an elephant (hatthijātiyo); born (jāto) in the species of humans (manussajātiyā), (he is called) a human (manussajātiyo).

By taking "ādī", there are also the suffixes "ima", "iya" and "ika", in the meaning of engaged and others, and in the meaning of "there is this of him", and others. Engaged (niyutto) at the end (ante), (it is called) something or someone engaged at the end (antimo, antiyo, antiko).

There is (atthi) a son (putto) of him (assa) or (vā) a son (putto) exists (vijjati) in him (tasmim), (he is called) a person that has sons (puttimo, puttiyo, puttiko). Likewise, there is (atthi) a thought (kappa) of him (assa) or (vā) a thought (kappa) exists (vijjati) in him (tasmim), (he is called) a person that has a thought (kappino, kappiyo, kappiko).

By taking "ca", there is the suffix "kiya" in the meaning of engaged. Engaged (niyutto) in birth (jātiyam), (he is called) someone engaged in birth (jātiykiyo); engaged (niyutto) in darkness (andhe), (he is called) a blind person (andhakiyo); blind (andho) by birth (jātiyā), (he is called) someone who is blind by birth (jaccandho); engaged (niyutto) in being born blind (jaccandhe), (he is called) someone who is born blind (jaccandhakiyo).

354. 379. Samūhatthe kaṇ-ṇa (770)¹⁹⁰.

Samūhatthe **kaṇ-ṇa** icc' ete paccayā honti.

Rājaputtānaṃ samūho rājaputtako. Evaṃ rājaputto, mānussako, mānusso, māyūraṇṇa, māyūro, māhimsako, māhimso¹⁹¹.

In the meaning of collection there is "kaṇ" and "ṇa".

In the meaning of collection, there are the suffixes "kaṇ" and "ṇa".

A collection (samūho) of princes (rājaputtānaṃ), (it is called) a collection of princes (rājaputtako, rājaputto). Likewise, a collection (samūho) of humans (manussānaṃ), (it is called) a collection of humans (mānussako, mānusso); a collection (samūho) of peacocks (mayūrānaṃ), (it is called) a collection of peacocks (māyūraṇṇa, māyuro); a collection (samūho) of buffalo (mahimsānaṃ), (it is called) a collection of buffalo (māhimsako, māhimso).

355. 380. Gāma-jana-bandhu-sahāyādīhi tā (771).

Gāma jana bandhu sahāya icc' evamādīhi tāpaccayo hoti samūhatthe.

Gāmānaṃ samūho gāmatā. Evaṃ janatā (Khu. ii, 174; BuA. 228), bandhutā, sahāyatā, nagaratā¹⁹².

Also there is "tā" after "gāma", village, "jana", people, "bandhu", relation, and "sahāya", friend, and others.

In the meaning of collection, there is the suffix "tā" after "gāma", village, "jana", people, "bandhu", relation, "sahāya", friend, and others.

A collection (samūho) of villages (gāmānaṃ), (it is called) a collection of villages (gāmatā). Likewise, a collection (samūho) of people (janānaṃ), (it is called) a collection of people (janatā); a collection (samūho) of relatives (bandhūnaṃ), (it is called) a collection of relatives (bandhutā); a collection (samūho) of friends (sahāyānaṃ), (it is called) a collection of friends (sahāyatā); a collection (samūho) of cities (nagarānaṃ), (it is called) a collection of cities (nagaratā).

356. 381. Tad assa ṭhānam iyo¹⁹³ ca (773)¹⁹⁴.

"Tad assa ṭhānam" icc' etasmim atthe iyapaccayo hoti.

¹⁹⁰ Kaṇ ṇa ca (Sī).

¹⁹¹ Māhisako, māhiso (Sī).

¹⁹² Nāgaratā (Sī).

¹⁹³ Mīyo (Sī).

¹⁹⁴ Madanīyanti karaṇe 'dhikaraṇe vā anīyena siddham (Mog. iv, 69). Madanīyādippasiddhiyā Kaccāyanena "tad assa ṭhānamīyo cā" ti suttitaṃ, tam iha karaṇe 'dhikaraṇe vā anīyena siddhanti āha madanīyanticcādi (Mog. pañcika iv, 69).

Madanassa ṭhānaṃ madaniyaṃ (A. ii, 60), bandhanassa ṭhānaṃ bandhaniyaṃ (A. ii, 60), mucchanassa ṭhānaṃ mucchaniyaṃ (A. ii, 60). Evaṃ rajaniyaṃ, kamaniyaṃ (A. ii, 60), gamaniyaṃ, dussaniyaṃ (Khu. iii, 74), dassaniyaṃ (D. i, 44).

Also there is "iya" in this is its cause.

In this meaning: "this is its cause", there is the suffix "iya".

The cause (ṭhānaṃ) of intoxication (madanassa), (it is called) the cause of intoxication, for example, the liquor (madaniyaṃ); the cause (ṭhānaṃ) of imprisonment (bandhanassa), (it is called) the cause of imprisonment (bandhaniyaṃ); the cause (ṭhānaṃ) of fainting (mucchanassa), (it is called) the cause of fainting (mucchaniyaṃ). Likewise, the cause (ṭhānaṃ) of attachment (rajanānaṃ), (it is called) the cause of attachment, beauty (rajaniyaṃ); the cause (ṭhānaṃ) of liking (kamanassa), (it is called) the cause of liking (kamaniyaṃ); the cause (ṭhānaṃ) of going (gamanassa), (it is called) the cause of going (gamaniyaṃ); the cause (ṭhānaṃ) of corruption (dussanassa), (it is called) the cause of corruption (dussaniyaṃ); the cause (ṭhānaṃ) of seeing (dassanassa), (it is called) the cause of seeing (dassaniyaṃ).

357. 382. Upamatth' āyitattaṃ (777).

Upamatthe āyitattapaccayo hoti.

Dhūmo viya dissati aduṃ vanam¹⁹⁵ tad idaṃ dhūmāyitattaṃ (S. i, 222-3), timiraṃ viya dissati aduṃ vanam tad idaṃ timirāyitattaṃ (S. i, 222-3).

In the meaning of comparison there is "āyitatta".

In the meaning of comparison there is the suffix "āyitatta".

This forest (aduṃ vanam) seems (dissati) like (viya) smoke (dhūmo), (it is called) something that appears like smoke (dhūmāyitattaṃ); this forest (aduṃ vanam) seems (dissati) like (viya) darkness (timiraṃ), (it is called) something that appears like darkness (timirāyitattaṃ).

358. 383. Tannissitatthe lo (778).

"Tannissitatthe, tad assa ṭhānaṃ" icc' etasmim atthe ca lapaccayo hoti.

Duṭṭhu nissitaṃ duṭṭhullaṃ (Vin. i, 24), vedaṃ nissitaṃ vedallaṃ (A. i, 417), duṭṭhu ṭhānaṃ duṭṭhullaṃ (Vin. i, 24), vedassa ṭhānaṃ vedallaṃ (A. i, 417).

There is "la" in the meaning of depending on that.

There is the suffix "la" in the meaning of depending on that and in the meaning of "this is its cause".

Depending on (nissitaṃ) something bad (duṭṭhu), (it is called) a grave offense (duṭṭhullaṃ); depending on (nissitaṃ) knowledge (vedaṃ), (it is called) something that depends on knowledge; bad (duṭṭhu) place (ṭhānaṃ), (it is called) a bad place (duṭṭhullaṃ); place (ṭhānaṃ) of knowledge (vedassa), (it is called) a place of knowledge (vedallaṃ).

359. 384. Ālu tabbahule (779).

Ālupaccayo hoti tabbahulatthe.

Abhijjhā assa pakati abhijjhālu (M. i, 21; Khu. i, 256), abhijjhā assa bahulā vā abhijjhālu (M. i, 21; Khu. i, 256). Evaṃ sītālu, dhajālu (JA. ii, 302), dayālu (DA. i, 178).

There is "ālu" (in the meaning of) abundance.

There is the suffix "ālu" in the meaning of abundance.

His (assa) nature (pakati) is covetousness (abhijjhā), (he is called) a covetous person (abhijjhālu) or (vā) much (bahulā) covetousness (abhijjhā) of him (assa), (he is called) a covetous person (abhijjhālu). Likewise, a person that has much coolness (sītālu); something that has many flags (dhajālu); a person that has much compassion (dayālu).

360. 387. Ñya-tta-tā bhāve tu (780).

Ñya-tta-tā icc' ete paccayā honti bhāvatthe.

Alasassa bhāvo ālasyaṃ (A. iii, 364), arogassa bhāvo ārogyaṃ (D. i, 69). Paṃsukūlikassa bhāvo paṃsukūlikattaṃ (A. i, 40), anodarikassa bhāvo anodarikattaṃ (A. ii, 105). Saṅgaṇikārāmassa bhāvo saṅgaṇikārāmatā (A. ii, 102, 273), niddārāmassa bhāvo niddārāmatā (A. ii, 102, 273).

Tuggahaṇena tṇapaccaya hoti. Puthujjanattanaṃ, vedanattanaṃ.

There are "ña", "tta" and "tā" in state.

¹⁹⁵ Ṭhānaṃ (Sī).

There are the suffixes "ṇya", "tta" and "tā" in the meaning of state.

The state (bhāvo) of a lazy person (alasassa), (it is called) laziness (ālasyaṃ); the state (bhāvo) of a person without disease (arogassa), (it is called) health (ārogyaṃ). The state (bhāvo) of a person who wears a rags robe (paṃsukūlikassa), (it is called) the state of a person who wears a rags robe (paṃsukūlikattaṃ); the state (bhāvo) of a person who is not greedy in eating (anodarikassa), (it is called) the state of a person who is not greedy in eating (anodarikattaṃ). The state (bhāvo) of a person that takes delight in society (saṅgaṇikārāmassa), (it is called) the state of a person that takes delight in society (saṅgaṇikārāmatā); the state (bhāvo) of a person who takes delight in sleeping (niddārāmassa), (it is called) the state of a person who takes delight in sleeping (niddārāmatā).

By taking "tu", there is the suffix "ttana". The state of being (bhāvo) a worldling (puthujjanassa), (it is called) the state of being a worldling (puthujjanattanaṃ); the state (bhāvo) of feeling (vedanāya), (it is called) the state of feeling (vedanattanaṃ).

361. 388. **Ṇa visamādīhi** (781).

Ṇapaccayo hoti **visamādīhi** "tassa bhāvo" icc' etasmiṃ atthe.

Visamassa bhāvo vesamaṃ, sucissa bhāvo socaṃ.

There is "ṇa" after "visama", uneven, and others.

There is the suffix "ṇa" after "visama", uneven, and others in the meaning of "the state of that".

The state (bhāvo) of uneven (visamassa), (it is called) unevenness (vesamaṃ); the state (bhāvo) of pure (sucissa), (it is called) purity (socaṃ).

362. 389. **Ramaṇīyādito kaṇ** (782).

Ramaṇīya icc' evamādito **kaṇpaccayo** hoti "tassa bhāvo" icc' etasmiṃ atthe.

Ramaṇīyassa bhāvo rāmaṇīyakaṃ (Khu. i, 27; Khu. vii, 97), manuñṇassa bhāvo mānuñṇakaṃ.

There is "kaṇ" after "ramaṇīya", delightful, and others.

There is the suffix "kaṇ" after "ramaṇīya", delightful and others in the meaning of "state of that".

The state (bhāvo) of being delightful (ramaṇīyassa), (it is called) delightfulness (rāmaṇīyakaṃ); the state (bhāvo) of being delightful (manuñṇassa), (it is called) delightfulness (mānuñṇakaṃ).

363. 390. **Visese tara-tam'-isik'-iy'-iṭṭhā** (786).

Visesatthe **tara tama isika iya iṭṭha** icc' ete paccayā honti.

Sabbe ime pāpā, ayam imesaṃ visesena pāpo ti pāpataro (JA. i, 174). Evaṃ pāpatamo, pāpisiko¹⁹⁶, pāpiyo (Khu. i, 24; JA. i, 174), pāpiṭṭho.

In distinction there are "tara", "tama", "isika", "iya", "iṭṭha".

In the meaning of distinction, there are the suffixes "tara", "tama", "isika", "iya", "iṭṭha".

All (sabbe) these (ime) are evil (pāpā), this (ayam) of them (imesaṃ) is specially (visesena) evil (pāpo), so (iti) (he is called) the evillest (pāpataro, pāpatamo, pāpisiko, pāpiyo, pāpiṭṭho).

364. 398. **Tad ass' atthī ti vī ca** (787).

"Tad ass' atthi" icc' etasmiṃ atthe **vīpaccayo** hoti.

Medhā yassa atthi, tasmim vā vijjatī ti medhāvī (Vin. ii, 17; iii, 10). Evaṃ māyāvī (M. i, 143).

Caggahaṇena sopaccayo hoti. Sumedhā yassa atthi, tasmim vā vijjatī ti sumedhaso (A. i, 381).

There is "vī" in "this of him exists".

There is the suffix "vī" in the meaning of "this of him there is".

Wisdom (medhā) of him (yassa) there is (atthi) or (vā) it exists (vijjati) in him (tasmim), so (iti) (he is called) wise (medhāvī). Likewise, deceit (māyā) of him (yassa) there is (atthi) or (vā) it exists (vijjati) in him (tasmim), so (iti) (he is called) a deceitful person (māyāvī).

By taking "ca" there is the suffix "so". Good wisdom (sumedhā) of him (yassa) there is (atthi) or (vā) it exists (vijjati) in him (tasmim), so (iti) (he is called) a wise person (sumedhaso).

365. 399. **Tapādito sī** (789).

Tapādito sīpaccayo hoti "tad ass' atthi" icc' etasmiṃ atthe.

Tapo yassa atthi, tasmim vā vijjatī ti tapassī (Vin. i, 3). Evaṃ yasassī (D. i, 45), tejassī (Khu. v, 73).

There is "sī" after "tapa", austerity, and others.

¹⁹⁶ Pāpissiko (Sī).

There is the suffix "sī" after "tapa", austerity, and others in the the meaning of "this of him there is".

Austerity (tapa) of him (yassa) there is (atthi) or (vā) it exists (vijjati) in him (tasmim), so (iti) (he is called) a ascetic person (tapassī). Likewise, fame (yaso) of him (yassa) there is (atthi) or (vā) it exists (vijjati) in him (tasmim), so (iti) (he is called) a famous person yasassī; power (tejo) of him (yassa) there is (atthi) or (vā) it exists (vijjati) in him (tasmim), so (iti) (he is called) a powerful person (tejassī).

366. 400. Daṇḍādito ika-ī (790).

Daṇḍādito ika ī icc' ete paccayā honti "tad ass' atthi" icc' etasmim atthe.

Daṇḍo yassa atthi, tasmim vā vijjatī ti daṇḍiko, daṇḍī. Evaṃ māliko, māli.

There are "ika" and "ī" after "daṇḍa", stick, and others.

There are the suffixes "ika" and "ī" after "daṇḍa", stick, and others in the the meaning of "this of him there is".

A stick (daṇḍo) of him (yassa) there is (atthi) or (vā) it exists (vijjati) in him (tasmim), so (iti) (he is called) a person who has a stick (daṇḍiko, daṇḍī). Likewise, a garland (mālā) of him (yassa) there is (atthi) or (vā) it exists (vijjati) in him (tasmim), so (iti) (he is called) a person who has a garland (māliko, māli).

367. 401. Madhvādito ro (791).

Madhu icc' evamādito rapaccayo hoti "tad ass' atthi" icc' etasmim atthe.

Madhu yassa atthi, tasmim vā vijjatī ti madhuro (Vin.A. ii, 10). Evaṃ kuṇjaro (Khu. ii, 5), muggaro (PvA. 4), mukharo (M. i, 38), susiro (MA. ii, 200), (sīsaro, sukaro, suṅkaro)¹⁹⁷, subharo (Vin.A. i, 186), suciro, ruciro (Khu. ii, 5).

There is "ra" after "madhu", honey, and others.

There is the suffix "ra" after "madhu", sweet and others in the meaning of "this of him there is".

Sweet (madhu) of it (yassa) there is (atthi) or (vā) it exists (vijjati) in it (tasmim), so (iti) (it is called) something sweet (madhuro). Likewise, a big jaw (kuṇjo) of it (yassa) there is (atthi) or (vā) it exists (vijjati) in it (tasmim), so (iti) (it is called) an elephant (kuṇjaro); green peas (muggā) of him (yassa) there are (santi) or (vā) they exist (vijjanti) in him (tasmim), so (iti) (he is called) a person that has green peas (muggaro); mouth (mukhaṃ) yassa (of him) there is (atthi) or (vā) it exists (vijjati) in him (tasmim), so (iti) (he is called) a talkative person (mukharo); a hole (susī) of it (yassa) there is (atthi) or (vā) it exists (vijjati) in it (tasmim), so (iti) (it is called) something that has a hole (susiro); one that has a head (sīsaro); one who has arrows (sukaro); one who has tax (suṅkaro); luck (subhaṃ) of him (yassa) there is (atthi) or (vā) it exists (vijjati) in him (tasmim), so (iti) (he is called) one who is lucky (subharo); pure (suci) of him (yassa) there is (atthi) or (vā) it exists (vijjati) in him (tasmim), so (iti) (he is called) a pure person (suciro); radiance (ruci) of him (yassa) there is (atthi) or (vā) it exists (vijjati) in him (tasmim), so (iti) (he is called) a person who has radiance (ruciro).

368. 402. Guṇādito vantu (792).

Guṇa icc' evamādito vantupaccayo honti "tad ass' atthi" icc' etasmim atthe.

Guṇo yassa atthi, tasmim vā vijjatī ti guṇavā. Evaṃ yasavā, dhanavā, pañṇavā (M. ii, 19), balavā (D. ii, 203), bhagavā (Vin. i, 1).

There is "vantu" after "guṇa", quality, and others.

There is the suffix "vantu" after "guṇa", quality, and others in the meaning of "this of him there is".

Virtue (guṇo) of him (yassa) there is (atthi) or (vā) it exists (vijjati) in him (tasmim), so (iti) (he is called) a virtuous person (guṇavā). Likewise, fame (yaso) of him (yassa) there is (atthi) or (vā) it exists (vijjati) in him (tasmim), so (iti) (he is called) a famous person (yasavā); wealth (dhanam) of him (yassa) there is (atthi) or (vā) it exists (vijjati) in him (tasmim), so (iti) (he is called) a rich person (dhanavā); wisdom (pañṇā) of him (yassa) there is (atthi) or (vā) it exists (vijjati) in him (tasmim), so (iti) (he is called) a wise person (pañṇavā); strength (balaṃ) of him (yassa) there is (atthi) or (vā) it exists (vijjati) in him (tasmim), so (iti) (he is called) a strong person (balavā); luck (bhagaṃ) of him (yassa) there is (atthi) or (vā) it exists (vijjati) in him (tasmim), so (iti) (he is called) the fortunate one (bhagavā).

369. 403. Satyādīhi mantu (793).

Sati icc' evamādīhi mantupaccayo hoti "tad ass' atthi" icc' etasmim atthe.

Sati yassa atthi, tasmim vā vijjatī ti satimā (M. i, 70). Evaṃ jutimā (Khu. i, 355), rucimā, thutimā, dhitimā (S. i, 170), matimā (SnA. i, 102), bhāṇumā (S. i, 197).

¹⁹⁷ Ime payogā sīhaḷapoththakesu natthi.

There is "mantu" after "sati", mindful, and others.

There is the suffix "mantu" after "sati", mindfulness, and others in the meaning of "this of him there is".

Mindfulness (sati) of him (yassa) there is (atthi) or (vā) it exists (vijjati) in him (tasmim), so (iti) (he is called) a mindful person (satimā). Likewise, brightness (juti) of him (yassa) there is (atthi) or (vā) it exists (vijjati) in him (tasmim), so (iti) (he is called) a bright person (jutimā); radiance (juti) of him (yassa) there is (atthi) or (vā) it exists (vijjati) in him (tasmim), so (iti) (he is called) a person who has radiance (rucimā); praise (thuti) of him (yassa) there is (atthi) or (vā) it exists (vijjati) in him (tasmim), so (iti) (he is called) a person who has praise (thutimā); courage (dhiti) of him (yassa) there is (atthi) or (vā) it exists (vijjati) in him (tasmim), so (iti) (he is called) a courageous person (dhitimā); wisdom (mati) of him (yassa) there is (atthi) or (vā) it exists (vijjati) in him (tasmim), so (iti) (he is called) a wise person (matimā); light (bhāṇu) of it (yassa) there is (atthi) or (vā) it exists (vijjati) in it (tasmim), so (iti) (it is called) the sun (bhāṇumā).

370. 405. Saddhādito ṇa (795).

Saddhā icc' evamādito **ṇapaccayo** hoti "tad ass' atthi" icc' etasmim atthe.

Saddhā yassa atthi, tasmim vā vijjatī ti saddho (A. i, 148). Evaṃ pañño (Khu. i, 64), amaccharo.

There is "ṇa" after "saddhā", confidence, and others.

There is the suffix "ṇa" after "saddhā", confidence, and others in the meaning of "this of him there is".

Confidence (saddhā) of him (yassa) there is (atthi) or (vā) it exists (vijjati) in him (tasmim), so (iti) (he is called) a faithful person (saddho). Likewise, wisdom (pañña) of him (yassa) there is (atthi) or (vā) it exists (vijjati) in him (tasmim), so (iti) (he is called) a wise person (pañño); no avarice (amaccharaṃ) of him (yassa) there is (atthi) or (vā) it exists (vijjati) in him (tasmim), so (iti) (he is called) a person who is not avaricious (amaccharo).

371. 404. Āyuss' ukār' āsa mantumhi (797).

Āyussa anto ukāro asādeso hoti **mantumhi** paccaye pare.

Āyu assa atthi, tasmim vā vijjatī ti āyasmā (A. i, 361).

When "mantu" follows there is "asa" of the "u" of "āyu".

When the suffix "mantu" follows, the "u" that is the end of "āyu" is changed to "asa".

Long life (āyu) of him (assa) there is (atthi) or (vā) it exists (vijjati) in him (tasmim), so (iti) (he is called) one who has long life (āyasmā).

372. 385. Tappakativacane mayo (798).

Tappakativacanatthe **mayapaccayo** hoti.

Suvaṇṇena pakataṃ kammaṃ sovaṇṇamayaṃ (D. ii, 148). Evaṃ rūpiyamayaṃ (D. ii, 148), jatumayaṃ, rajatamayaṃ (Khu. iii, 2), iṭṭhakamayaṃ, ayomayaṃ (Khu. i, 383), mattikāmayaṃ (Vin. i, 52), dārumayaṃ (DhA. i, 124), gomayaṃ (D. iii, 33).

There is maya in expressing what of that.

There is the suffix maya in the meaning of made by/of that.

Work (kammaṃ) made (pakataṃ) *by/of gold* (suvaṇṇena), (it is called) work that is made by/of gold (sovaṇṇamayaṃ). Likewise, work (kamma) made (pakataṃ) *by/of silver* (rūpiyena), (it is called) work made by/of silver (rūpiyamayaṃ); work (kamma) made (pakataṃ) by lac (jatunā), (it is called) a work made by lac (jatumayaṃ); work (kamma) made (pakataṃ) by silver (rajatena), (it is called) work made by silver (rajatamayaṃ); work (kamma) made (pakataṃ) by brick (iṭṭhakāya), (it is called) a work made by lac (iṭṭhakamayaṃ); work (kamma) made (pakataṃ) by iron (ayasā), (it is called) a work made by lac (ayomayaṃ); work (kamma) made (pakataṃ) by clay (mattikāya), (it is called) a work made by lac (mattikāmayaṃ); work (kamma) made (pakataṃ) by wood (dārunā), (it is called) a work made by lac (dārumayaṃ); work (kamma) made (pakataṃ) by cow (gāvena), (it is called) cow dung (gomayaṃ).

373. 406. Saṅkyāpūraṇe mo (802).

Saṅkyāpūraṇatthe **mapaccayo** hoti.

Pañcannaṃ pūraṇo pañcama (A. i, 9). Evaṃ sattamo (A. i, 12), aṭṭhamo (A. i, 14), navamo (A. i, 16), dasamo (A. i, 19).

There is "ma" in filling numbers (ordinal numbers).

There is the suffix "ma" in the meaning of filling numbers (ordinal numbers).

The **filling (pūraṇo)** of five (pañcannaṃ), (it is called) the fifth (pañcamo). Likewise, the filling (pūraṇo) of seven (sattannaṃ), (it is called) the seventh (sattamo); the filling (pūraṇo) of eight (aṭṭhannaṃ), (it is called) the eighth (aṭṭhamo); the filling (pūraṇo) of nine (navannaṃ), (it is called) the ninth (navamo); the filling (pūraṇo) of ten (dasannaṃ), (it is called) the tenth (dasamo).

374. 408. Sa chassa vā (804).

Chassa sakārādeso hoti vā saṅkyāpūraṇatthe.

Channaṃ pūraṇo saṭṭho, chaṭṭho (A. i, 10) vā.

Optionally, there is "sa" of "cha".

Optionally, in ordinal numbers there is substitution of "cha" by "sa".

The filling (pūraṇo) of six (channaṃ), (it is called) the sixth (saṭṭho, chaṭṭho).

375. 412. Ekādito dasass' ī (805).

Ekādito dasassa ante īpaccayo hoti vā saṅkyāpūraṇatthe.

Eko ca dasa ca ekādasa, ekādasannaṃ pūraṇī ekādasī. Pañca ca dasa ca pañcadasa, pañcadassannaṃ pūraṇī pañcadasī (A. i, 142-3). Cattāro ca dasa ca catuddasa, catuddassannaṃ pūraṇī cātuddasī (A. i, 142-3).

Pūraṇeti kimatthaṃ? Ekādasa (Abh. ii, 76), pañcadasa.

After "eka", one, and others, there is "ī" of (the end of) "dasa", ten.

Optionally, in the meaning of ordinal numbers, after "eka", one, and others, there is the suffix "ī" at the end of "dasa", ten.

One and (eko ca) ten (dasa ca), (it is called) eleven (ekādasa), the filling (pūraṇī) of eleven (ekādasannaṃ), (it is called) the eleventh (ekādasī). Five and (pañca ca) ten (dasa ca), (it is called) fifteen (pañcadasa), the filling (pūraṇī) of fifteen (pañcadassannaṃ), (it is called) the fifteenth (pañcadasī). Four and (cattāro) ten (dasa ca), (it is called) fourteen (catuddasa), the filling (pūraṇī) of fourteen (catuddassannaṃ), (it is called) the fourteenth (cātuddasī).

Why it is said "pūraṇa", filling? To prevent the operation of this rule when there is not filling (ordinal numbers) such as in the following examples: eleven (ekādasa), fifteen (pañcadasa).

376. 257. Dase so niccaṇ ca (806).

Dasasadde pare niccaṇ **chassa so** hoti.

Soḷasa (Khu. ix, 381).

When there is "dasa", ten, there is always "so" of "cha".

When the word "dasa", ten, is next, there is always "so" of "cha".

Sixteen (soḷasa). <see also §379>

377. 0. Ante niggahitaṇ ca (807).

Tāsaṃ saṅkyānaṃ ante niggahitāgamo hoti.

Pañcadasiṃ (A. i, 142), cātuddasiṃ (A. i, 142).

At the end there is the niggahita (ṃ).

At the end of these numbers the niggahita is inserted.

The fifteenth (pañcadasiṃ), the fourteenth (cātuddasiṃ). <see §375>

378. 414. Ti ca (808).

Tāsaṃ saṅkyānaṃ ante **tikārāgamo** hoti.

Vīsati (M. ii, 257), tiṃsati.

And "ti".

At the end of these numbers "ti" is inserted.

Twenty (vīsati), thirty (tiṃsati).

379. 258. La da-rānaṃ (809).

Dakāra-rakārānaṃ saṅkyānaṃ **lakārādeso** hoti.

Soḷasa (Khu. ix, 381), cattālisaṃ (A. iii, 22).

There is "la" of "da" and "ra".

There is substitution of the numbers "da" and "ra" by "la".

Sixteen (soḷasa)<sodasa ~ soḷasa>, forty (cattālisaṃ)<cattārīsaṃ ~ cattālisaṃ>.<see also §376>

380. 255. Vīsati-dasesu bā dvissa tu (810).

Visati dasa icc' etesu dvissa **bā** hoti.

Bāvīsatiṇḍriyāni (Abh. ii, 128), bārasa manussā.

Tuggahaṇena dvissa du-di-doādesā ca honti. Durattaṃ, dirattaṃ (Vin. ii, 28), diguṇaṃ (Vin. iii, 402), dohaḷinī (Khu. vi, 279).

When "visati", twenty, and "dasa", ten, follow, there is "bā" of "dvi".

There is "bā" of "dvi" when "vīsati", twenty, and "dasa", ten, follow.

Twenty two faculties (bāvīsatiṇḍriyāni), twelve (bārasa) human beings (manussā).

By taking "tu", also "dvi", two, is substituted by "du", "di" and "do". Two nights (durattaṃ, dirattaṃ); two layers (diguṇaṃ), a pregnant woman who has **some longing** (dohaḷinī).

381. 254. Ekādito dassa¹⁹⁸ ra saṅkyāne (812).

Ekādito dasassa dakārassa rakāro hoti vā saṅkyāne.

Ekārassa, ekādassa; bārasa, dvādasa.

Saṅkyāne ti kimatthaṃ? Dvādasāyatanāni.

In numbers, after "eka", one, and others, there is "ra" of "da".

Optionally, in numbers, after "eka", one, and others, "da" of "dassa" becomes "ra".

Eleven (ekārassa, ekādassa), twelve (bārasa, dvādasa).

What is the purpose of saying "saṅkyāne", in numbers? To prevent the operation of this rule when it is not a pure number such as in the compound twelve faculties (dvādasāyatanāni).

382. 259. Aṭṭhādito ca (813).

Aṭṭha icc' evamādito ca **dasasaddassa dakārassa rakārādeso** hoti vā saṅkyāne.

Aṭṭhārassa (Abh. ii, 92), aṭṭhadassa.

Aṭṭhādito ti kimattaṃ? Pañcadassa, soḷasa (Abh. ii, 93)¹⁹⁹.

Saṅkyāne ti kimatthaṃ? Aṭṭhadasiko.

Also after "aṭṭha", eight, and others.

Also optionally, in numbers after "aṭṭha", eight, and others, "da" of "dasa" becomes "ra".

Eighteen (aṭṭhārassa aṭṭhadassa).

Why it is said "aṭṭhādito", after eight and others? To prevent the operation of this rule when it is not after eight and others such as in the following examples: fifteen (pañcadassa), sixteen (soḷasa).

Why it is said "saṅkyāne", in numbers? To prevent the operation of this rule when it is not a pure number such as in the following example: a house that has eighteen posts (aṭṭhadasiko). **Compounds?**

383. 253. Dv'-ek'-aṭṭhānam ākāro vā (815).

Dvi eka aṭṭha icc' etesam anto ākāro hoti vā saṅkyāne.

Dvādasa (Abh. ii, 74), ekādasa (Abh. ii, 76), aṭṭhārassa (Abh. ii, 92).

Saṅkyāne ti kimatthaṃ? Dvidanto, ekadanto²⁰⁰, ekacchanno, aṭṭhatthambho.

Optionally there is "ā" of "dvi", two, "eka", one, and "aṭṭha", eight.

Optionally, in numbers the end of "dvi", two, "eka", one, and "aṭṭha", eight becomes "ā".

Twelve (dvādasa), eleven (ekādasa), eighteen (aṭṭhārassa).

Why it is said "saṅkyāne", in numbers? To prevent the operation of this rule when it is not a pure number such as in the following examples: two tusks (dvidanto), one tusk (ekadanto), one roof (ekacchanno), eight posts (aṭṭhatthambho).

384. 407. Catu-cchehi tha ṭhā (816).

Catu cha icc' etehi **tha ṭha** icc' ete paccayā honti saṅkyāpūraṇatthe.

Catuttho (Khu. ix, 51), chaṭṭho (Khu. ix, 55).

There is "tha" and "ṭha" after "catu", four, and "cha", six.

In ordinal numbers, there are the suffixes "tha" and "ṭha" after "catu", four, and "cha", six.

¹⁹⁸ Dasa (Si, K).

¹⁹⁹ Aṭṭhādito ti kimatthaṃ? Catuddasa (Rū).

²⁰⁰ Dvidanto, ekadanto (K).

Fourth (catuttho), sixth (chaṭṭho).

385. 409. Dvi-tīhi tiyo (817).

Dvi ti icc' etehi **tiyapaccayo** hoti saṅkhyāpūraṇatthe.

Dutiyo (Khu. ix, 49), tatiyo (Khu. ix, 48).

There is "tiya" after "dvi", two, and "ti", tree.

In ordinal numbers, there is the suffix "tiya" after "dvi", two, and "ti", three.

Second (dutiyo), third (tatiyo).<see also §386>

386. 410. Tiye du-tāpi ca (818).

Dvi ti icc' etesaṃ **du ta** icc' ete ādesā honti **tiyapaccaye** pare.

Dutiyo (Khu. ix, 49), tatiyo (Khu. ix, 48).

Apiggahaṇena aññesu pi **dvi** icc' etassa **duādeso** hoti. Durattam²⁰¹

Caggahaṇena dvi icc' etassa **dikāro** hoti. Dirattam (Vin. ii, 28); diguṇaṃ saṅghāṭim pārupetvā (Vin. iii, 402).

Also when "tiya" follows there are "du" and "ta".

When the suffix "tiya" follows, "dvi", two, and "ti", three, are substituted by "du" and "ta".

Second (dutiyo), third (tatiyo).

By taking "api", also when others follows "dvi", two, is substituted by "du". Two nights (durattam).

By taking "ca", "dvi", two, becomes "di". Two nights (dirattam), having wrapped the upper robe in two layers (diguṇaṃ).

387. 411. Tesam aḍḍhūpapadena aḍḍhuḍḍha-divaḍḍha-diyaḍḍh'-aḍḍhatiyā (819).

Tesaṃ **catuttha-dutiya-tatiyānaṃ aḍḍhūpapadānaṃ aḍḍhuḍḍha-divaḍḍha- diyaḍḍha-aḍḍhatiyā**ādesā honti, **aḍḍhūpapadena** saha nippajjante.

Aḍḍhena catuttho aḍḍhuḍḍho (AbhA. i, 336), aḍḍhena dutiyo divaḍḍho, aḍḍhena dutiyo diyaḍḍho (A. i, 231), aḍḍhena tatiyo aḍḍhatiyō (Vin. ii, 156; VvA. 59).

There are "aḍḍhuḍḍha", "divaḍḍha", "diyaḍḍha", "aḍḍhatiya" of those (ordinal numbers) that have "aḍḍha" in front of them.

There are the substitutions "aḍḍhuḍḍha", "divaḍḍha", "diyaḍḍha", "aḍḍhatiya" of "catuttha", fourth, "dutiya", second and "tatiya", third that have "aḍḍha", half, in front of them, (these substitutions) are accomplished along with "aḍḍha".

It is fourth (catuttho) by a half (aḍḍhena),²⁰² (it is called) three and a half (aḍḍhuḍḍho); it is second (dutiyo) by a half (aḍḍhena), (it is called) one and a half (divaḍḍho, diyaḍḍho); it is third (tatiyo) by a half (aḍḍhena), (it is called) two and a half (aḍḍhatiyō).

Example???

388. 68. Sarūpānam ekasesv asakim(820-3).

Sarūpānaṃ padabyañjanānaṃ ekaseso hoti asakim.

Puriso ca puriso ca purisā.

Sarūpānam iti kimatthaṃ? Hatthī ca asso ca ratho ca pattiko ca hatthiassarathapattikā²⁰³ (Khu. iii, 24).

Asakin ti kimatthaṃ? Puriso.

When not once, there is one remaining of those words having the same form in one remaining not once.

When not once, there is one remaining of those words and letters having the same form.

Man and (puriso ca) man (puriso ca), (they are called) men (purisā).

Why it is said "sarūpānam", of those words having the same form" To prevent the operation of this rule when the words do not have the same form such as in the following example: elephant and (hatthī ca) horse and (asso ca) chariot and (rattho ca) foot soldier (pattiko ca), (they are called) elephants, horses, chariots and foot soldiers (hatthī-assa-ratha-pattikā).

Why it is said "asakim", not once? To prevent the operation of this rule when it is once such as in the following example: man (puriso).

²⁰¹ Dudiādesā honti. Durattam, dirattam (K). Dutiādesā honti. durattam, tirattam (Sī, K). Apiggahaṇena aññatthā pi dvisaddassa duādeso hoti, ca-saddena di ca. Dve rattiyo durattam, duvidham, duvaṅgaṃ, dirattam, diguṇaṃ, digu (Rū). Tesu padarūpasiddhipāṭho va sundaro. Tena saṃsanditvā ayam pi Kaccāyanavuttipāṭho visodhito.

²⁰² If one adds a half it becomes four.

²⁰³ Hatthiassarathapattikaṃ (K).

389. 413. Gaṇane dasassa dvi-ti-catu-pañca-cha-satta-aṭṭha-navakānaṃ vī-ti- cattāra-paññā-cha-sattāsa-navā yosu, yonañ c' īsaṃ āsaṃ ̥hi ri t' īt' uti (824).

Gaṇane **dasassa** dvika-tika-catukka-pañcaka-chakka-sattaka-aṭṭhaka-navakānaṃ sarūpānaṃ katekasesānaṃ yathāsaṅkhyāṃ **vī ti cattāra paññā cha satta asa nava** icc' ādesā honti asakiṃ **yo**su, yonañ ca **īsaṃ āsaṃ ̥hi ri ti** **īti uti** icc' ādesā honti, pacchā puna nippajjante.

Vīsaṃ (D. i, 12; M. i, 101), timsaṃ (D. i, 12; M. ii, 301), cattālīsaṃ (D. i, 12; Khu. i, 190), paññāsaṃ (Khu. i, 190), saṭṭhi (D. i, 50), sattari, sattati (Khu. i, 190), asīti (Khu. i, 190), navuti (Khu. i, 190).

Asakin ti kimatthaṃ? Dasa.

Gaṇane ti kimatthaṃ? Dasadasakā purisā.

In counting, when there is "**yo**", there are "vī", "ti", "cattāra", "paññā", "cha", "satta", "asa", "nava" of two ten, three **ten**, four **ten**, five ten, six ten, seven ten, eight ten, and nine ten respectively, and there are "īsaṃ", "āsaṃ", "̥hi", "ri", "ti", "īti", "uti" of "yo".

In counting, when there is "yo", in not once, after having done the one remaining of those words that have the same form, there are the following substitutions respectively of a group of two ten, a group of three ten, a group of four ten, a group of five ten, a group of six ten, a group of seven ten, a group of eight ten, a group of nine ten: "vī", "ti", "cattāra", "paññā", "cha", "satta", "asa", "nava", and there are the following substitutions of "yo": "īsaṃ", "āsaṃ", "̥hi", "ri", "ti", "īti", "uti", these are accomplished somehow.

Twenty (vīsaṃ), thirty (timsaṃ), forty (cattālīsaṃ), fifty (paññāsaṃ), sixty (saṭṭhi), seventy (sattari), eighty (asīti), ninety (navuti).

Why it is said "asakiṃ", in not once? To prevent the operation of this rule when there is only once such as in the following example: ten (dasa).

Why it is said "gaṇane", in counting? To prevent the operation of this rule when there is not pure counting such as in the following example: men (purisā) that have ten decads (dasadasakā).

390. 256. Catūpapadassa lopo t' uttarapadādicassa cu co pi navā (826).

Catūpapadassa gaṇane pariyāpannassa **tukārassa** lopo hoti, uttarapadādicakārassa **cu co** pi ādesā honti nava. Cuddasa (D. i, 50; M. ii, 187), coddasa, catuddasa.

Apiggahaṇena anupapadassā pi padādicakārassa²⁰⁴ lopo hoti navā, **cassa cu co** pi honti. Tālīsaṃ, cattālīsaṃ (D. i, 12), cuttālīsaṃ, cottālīsaṃ.

There is elision of "tu", that is in numbers, of the previous word "catu"; also optionally there are the substitutions "cu" and "co" of "ca" which is the beginning of the following word.

Fourteen (cuddasa, coddasa, catuddasa). <catuddasa ~ cuddasa>

By taking "api", even though it is not a previous word, optionally there is elision of "ca" which it is the beginning of the word; also there are "cu" and "co" of "ca". Forty (tālīsaṃ, cattālīsaṃ, cuttālīsaṃ, cottālīsaṃ).

391. 423. Yad anupapannā nipātanā sijjhanti (830).

Ye saddā aniddiṭṭhalakkhaṇā²⁰⁵ akkharapadabyañjanato, itthipumanapumsakaliṅgato, nāmupasagganipātato, abyayībhāvasamāsataddhitākhyātato²⁰⁶, gaṇanasāṅkyākālakārakappayogasaññāto, sandhipakatīvuddhilopāgamavikāraviparītato, vibhattivibhajanato ca, te nipātanā sijjhanti.

Those that are not complete (those that cannot be formed by ordinary suttas) are to be formed by this sutta.

Those words whose suttas are not shown by way of letters, words and consonants, by way of feminine, masculine and neuter gender, by way of nouns, prefixes and particles, by way of adverbial compounds, secondary derivatives and verbs, by way of counting, number, time, case, example and names, by way of sandhi, natural form (pakati), strengthening (vuddhi), elision (lopa), insertion (āgama), changing (vikāra), reversing (viparīta), and by way of division of inflections, they come to be accomplished by this sutta (nipātanā).

392. 418. Dvādito ko 'nekatthe ca (831).

Dvi icc' evamādito **kapaccayo** hoti anekatthe ca, nipātanā²⁰⁷ sijjhanti.

²⁰⁴ Uttarapadādicakārassa (K). Padādicakārassa (Rū).

²⁰⁵ Anīṭṭhaṅgatā (K).

²⁰⁶ Samāsataddhitādito (Rū). Abyayībhāvādisamāsataddhitato (Sad.).

²⁰⁷ Te nipātanā (Sī).

Satassa dvikaṃ dvisatāṃ, satassa tikaṃ tisatāṃ, satassa catukkaṃ catusatāṃ, satassa pañcakaṃ pañcasatāṃ, satassa chakkaṃ chasatāṃ, satassa sattakaṃ sattasatāṃ, satassa aṭṭhakaṃ aṭṭhasatāṃ, satassa navakaṃ navasatāṃ, satassa dasakaṃ dasasatāṃ, sahaṣsaṃ (JA. i, 138) hoti.

Also in the sense of many there is "ka" after "dvi" and others.

Also in the sense of many there is the suffix "ka" after "dvi" and others, they are accomplished by the "nipātanā" sutta.

Two groups (dvikaṃ) of hundreds (satassa), (it is called) two hundred (dvisatāṃ); three groups (tikaṃ) of hundreds (satassa), (it is called) three hundred (tisatāṃ); four groups (catukkaṃ) of hundred (satassa), (it is called) four hundred (catusatāṃ); five groups (pañcakaṃ) of hundreds (satassa), (it is called) five hundred (pañcasatāṃ); six groups (chakkaṃ) of hundreds (satassa), (it is called) six hundred (chasatāṃ); seven groups (sattakaṃ) of hundreds (satassa), (it is called) seven hundred (sattasatāṃ); eight (aṭṭhakaṃ) of hundreds (satassa), (it is called) eight hundred (aṭṭhasatāṃ); nine groups (navakaṃ) of hundreds (satassa), (it is called) nine hundred (navasatāṃ); ten groups (dasakaṃ) of hundreds (satassa), (it is called) one thousand (dasasatāṃ, sahaṣsaṃ).

393. 415. Dasadasakam satam dasakānam satam sahaṣsañ ca yomhi (832).

Gaṇane pariyāpannassa **dasadasakassa satam** hoti, **satadasakassa sahaṣsaṃ** hoti yomhi pare.

Satam (D. i, 12-3), sahaṣsaṃ (JA. i, 138).

Dvikādīnaṃ taduttarapadānañ ca nippajjante yathāsaṅkyaṃ. Satassa dvikaṃ (tad idaṃ hoti) dvisatāṃ. Evaṃ tisatāṃ, catusatāṃ, pañcasatāṃ, chasatāṃ, sattasatāṃ, aṭṭhasatāṃ, navasatāṃ, dasasatāṃ, sahaṣsaṃ hoti.

When "yo" follows, ten groups of ten become "satam", one hundred, and one hundred of ten become "sahaṣsaṃ", one thousand.

When yo follows, ten groups of ten that are included in counting become "satam", one hundred, and ten groups of hundred become "sahaṣsaṃ", one thousand.

One hundred (satam), one thousand (sahaṣsaṃ).

Of "dvika", a group of two, and others, and of words that follow "satam", hundred, and "sahaṣsaṃ", one thousand, they are to be formed by the "nipātanā" sutta. Two groups (dvikaṃ) of one hundred (satassa), this is (tad idaṃ hoti) two hundred (dvisatāṃ). Likewise, three hundred (tisatāṃ), four hundred (catusatāṃ), five hundred (pañcasatāṃ), six hundred (chasatāṃ), seven hundred (sattasatāṃ), eight hundred (aṭṭhasatāṃ), nine hundred (navasatāṃ), one thousand (dasasatāṃ, sahaṣsaṃ).

394. 416. Yāva taduttari²⁰⁸ dasaguṇitañ ca (833).

Yāva tāsāṃ saṅkhyānaṃ uttari²⁰⁹ dasaguṇitañ ca kātabbāṃ.

Taṃ yathā? Dasassa gaṇanassa dasaguṇitaṃ katvā satam (D. i, 12-3) hoti, satassa dasaguṇitaṃ katvā sahaṣsaṃ (JA. i, 138) hoti, sahaṣsassa dasaguṇitaṃ katvā dasasahaṣsaṃ hoti, dasasahaṣsassa dasaguṇitaṃ katvā sataśahaṣsaṃ (D. i, 12-3) hoti, sataśahaṣsassa dasaguṇitaṃ katvā dasasatasahaṣsaṃ hoti, dasasatasahaṣsassa dasaguṇitaṃ katvā koṭi (Khu. iv, 305) hoti, koṭisatasahaṣsassa sataguṇitaṃ katvā pakoṭi (AA. iii, 329) hoti. Evaṃ sesā pi yojetabbā.

Caggahaṇaṃ visesanattham.

As far as counting goes, beyond them (hundred and thousand) it is multiplied by ten.

As far as counting goes, beyond those numbers, multiplication by ten should be done.

As what? Having multiplied by ten (katvā dasaguṇitaṃ) the number ten (dasassa gaṇanassa), there is (hoti) one hundred (satam); having multiplied by ten (katvā dasaguṇitaṃ) one hundred (satassa), there is (hoti) one thousand (sahaṣsaṃ); having multiplied by ten (katvā dasaguṇitaṃ) one thousand (sahaṣsassa), there is (hoti) ten thousand (dasasahaṣsaṃ); having multiplied by ten (katvā dasaguṇitaṃ) one ten thousand (dasasahaṣsassa), there is (hoti) hundred thousand (sataśahaṣsaṃ); having multiplied by ten (katvā dasaguṇitaṃ) one hundred thousand (sataśahaṣsassa), there is (hoti) ten hundred thousand, one million (dasasatasahaṣsaṃ); having multiplied by ten (katvā dasaguṇitaṃ) one million (dasasatasahaṣsassa), there is (hoti) ten million (koṭi); having multiplied by hundred (katvā sataguṇitaṃ) ten million hundred thousand, there is (hoti) 100,000,000,000,000 (pakoṭi). In this way the remaining should be formed.

"Ca" has the meaning of clasification.

395. 417. Sakanāmehi (833).

Yāsāṃ pana saṅkhyānaṃ aniddiṭṭhanāṃ adheyyānaṃ²¹⁰ sakehi sakehi nāmehi nippajjante.

²⁰⁸ Uttariṃ (Sī).

²⁰⁹ Uttariṃ (Sī).

²¹⁰ Aniddiṭṭhanāṃ adheyyānaṃ rūpāni (Sī).

Satasahassānaṃ satam koṭi (Khu. iv, 305), koṭisatasahassānaṃ satam pakoṭi, pakoṭisatasahassānaṃ satam koṭipakoṭi (AA. iii, 329), koṭipakoṭisatasahassānaṃ satam nahutaṃ (AA. iii, 329), nahutasahasassānaṃ satam ninnahutaṃ (AA. iii, 329), ninnahutasahasassānaṃ satam akkhobhiṇī (Khu. vi, 77), tathā bindhu, abbudaṃ (S. i, 153; A. iii, 396; AA. iii, 329), nirabbudaṃ (S. i, 153; A. iii, 396; AA. iii, 329), ahahaṃ (S. i, 154; A. iii, 396; Khu. i, 381-piṭṭhesu pi passitabbaṃ), ababaṃ (S. i, 153; A. iii, 396; AA. iii, 329), aṭaṭaṃ (S. i, 154; A. iii, 396; Khu. i, 381-piṭṭhesu pi passitabbaṃ), sogandhikaṃ (S. i, 154; A. iii, 396; Khu. i, 381-piṭṭhesu pi passitabbaṃ), uppalaṃ (S. i, 154; A. iii, 396; Khu. i, 381-piṭṭhesu pi passitabbaṃ), kumudaṃ (S. i, 154; A. iii, 396; Khu. i, 381-piṭṭhesu pi passitabbaṃ), padumaṃ (S. i, 154; A. iii, 396; Khu. i, 381-piṭṭhesu pi passitabbaṃ), puṇḍarikaṃ (S. i, 154; A. iii, 396; Khu. i, 381-piṭṭhesu pi passitabbaṃ), kathānaṃ, mahākathānaṃ, asaṅkheyyaṃ (JA. i, 36).

By their own names.

Those numerals which names are not shown should be formed by their own names.

One hundred (sataṃ) of hundred thousand (sahasassānaṃ), (it is called) ten million (koṭi); one hundred (sataṃ) of ten million hundred thousand (koṭisahasassānaṃ), (it is called) 10^{14} (pakoṭi); one hundred (sataṃ) of 10^{14} hundred thousand (pakoṭisahasassānaṃ), (it is called) 10^{21} (koṭipakoṭi); one hundred (sataṃ) of 10^{21} hundred thousand (koṭipakoṭisahasassānaṃ), (it is called) 10^{28} (nahutaṃ); one hundred (sataṃ) of 10^{28} hundred thousand (nahutasahasassānaṃ), (it is called) 10^{35} (ninnahutaṃ); one hundred (sataṃ) of 10^{35} hundred thousand (ninnahutasahasassānaṃ), (it is called) 10^{42} (akkhobhiṇī). Likewise, one hundred (sataṃ) of 10^{42} hundred thousand (akkhobhiṇīsahasassānaṃ), (it is called) 10^{49} (bindhu); one hundred (sataṃ) of 10^{49} hundred thousand (bindhusahasassānaṃ), (it is called) 10^{56} (abbudaṃ); one hundred (sataṃ) of 10^{56} hundred thousand (abbudasahasassānaṃ), (it is called) 10^{63} (nirabbudaṃ). 10^{70} (ahahaṃ), 10^{77} (ababaṃ), 10^{84} (aṭaṭaṃ), 10^{91} (sogandhikaṃ), 10^{98} (uppalaṃ), 10^{105} (kumudaṃ), 10^{112} (padumaṃ), 10^{119} (puṇḍarikaṃ), 10^{126} (kathānaṃ), 10^{133} (mahākathānaṃ), 10^{140} (asaṅkheyyaṃ).

396. 363. Tesam ṇo lopam (834).

Tesam paccayānaṃ ṇo lopam apajjate.

Gotamassa apaccaṃ Gotamo (Vin. i, 1). Evaṃ Vāsītṭho (D. i, 225), Venateyyo (Khu. v, 204), ālasyaṃ (A. iii, 364), ārogyaṃ (D. i, 69).

The "ṇ" of them is elided.

The "ṇ" of those suffixed is elided

The offspring (apaccaṃ) of Gotama (Gotamassa), (he is called) Gotamo. Likewise, the offspring (apaccaṃ) of Vasiṭṭha (Vasiṭṭhassa) (is called) Vāsītṭho; the offspring (apaccaṃ) of Vinatā (Vinatāya) (is called) Venateyyo; the state (bhāvo) of a lazy person (alasassa), (it is called) laziness (ālasyaṃ); the state (bhāvo) of a person without disease (arogassa), (it is called) health (ārogyaṃ).

397. 420. Vibhāge dhā ca (836).

Vibhāgatthe ca dhāpaccayo hoti.

Ekena vibhāgena ekadhā. Evaṃ dvidhā (Khu. vii, 179), tidhā (DhA. i, 171), catudhā (D. iii, 153), pañcadhā (AbhA. i, 385), chadhā.

C' eti kimatthaṃ? Sopaccayo hoti. Suttaso (A. ii, 207), byañjanaso (A. i, 479), padaso (Vin. ii, 25).

There is "dhā" in division.

In the meaning of division there is the suffix "dhā".

Division (vibhāgena) by one (ekena), (it is called) "ekadhā". Likewise, division (vibhāgena) by two (dvīhi), (it is called) "dvidhā"; division (vibhāgena) by three (tīhi), (it is called) "tidhā"; division (vibhāgena) by four (catūhi), (it is called) "catudhā"; division (vibhāgena) by five (pañcahi), (it is called) "pañcadhā"; division (vibhāgena) by six (chahi), (it is called) "chadhā".

Why it is said "ca"? There is the suffix "so". By Sutta (Suttaso), by letter (byañjanaso), by word (padaso).

398. 421. Sabbanāmehi pakāravacane tu thā (844).

Sabbanāmehi pakāravacanatthe thāpaccayo hoti.

So pakāro tathā, taṃ pakāraṃ tathā, tena pakārena tathā, tassa pakārassa tathā, tasmā pakārā tathā, tassa pakārassa tathā, tasmim pakāre tathā (M. i, 157; ii, 23). Evaṃ yathā (M. i, 157; ii, 23), sabbathā (M. ii, 27), aññathā (Vin. i, 116), itarathā (VinA. i, 230).

Tuggahaṇaṃ kimatthaṃ? **Thaṭṭhā**²¹¹ paccayo hoti. So pakāro tathatthā²¹². Evaṃ yathatthā, sabbathatthā, aññathatthā, itarathatthā.

After pronouns there is "thā" when saying manner.

After pronouns in the meaning of saying manner there is the suffix "thā".

That manner (so pakāro), (it is called) that manner (tathā); by that manner (tena pakārena), (it is called) by that manner (tathā); to that manner tassa (pakārassa), (it is called) to that manner (tathā); from that manner (tasmā pakārā), (it is called) from that manner (tathā); of that manner (tassa pakārassa), (it is called) of that manner (tathā); in that manner (tasmim pakāre), (it is called) in that manner (tathā). Likewise, that manner (yathā), all manner (sabbathā), another manner (aññathā), other manner (itarathā).

Why it is said "tu"? There is the suffix "tatthā". That manner (so pakāro), (it is called) that manner (tathatthā). Likewise, that manner (yathatthā), all manner (sabbathatthā), another manner (aññathatthā), other manner (itarathatthā).

399. 422. Kim-imehi thaṃ (845).

Kim ima icc' etehi **thaṃ** paccayo hoti pakāravacanatthe.

Ko pakāro kathaṃ (Khu. vi, 149), kaṃ pakāraṃ kathaṃ, kena pakārena kathaṃ, kassa pakārassa kathaṃ, kasmā pakārā kathaṃ, kassa pakārassa kathaṃ, kasmim pakāre kathaṃ (Khu. vi, 149). Ayaṃ pakāro itthaṃ (D. i, 31), imaṃ pakāraṃ itthaṃ, iminā pakārena itthaṃ, imassa pakārassa itthaṃ, imasmā pakārā itthaṃ, imassa pakārassa itthaṃ, imasmim pakāre itthaṃ (D. i, 31).

There is "thaṃ" after "kim" and "ima".

In the meaning of saying manner, after "kim" and "ima" there is the suffix "thaṃ".

What manner? (ko pakāro), (it is called) what manner? (kathaṃ); what manner? (kaṃ pakāraṃ), (it is called) what manner? (kathaṃ); by what manner? (kena pakārena), (it is called) by what manner? (kathaṃ); to what manner? (kassa pakārassa), (it is called) to what manner? (kathaṃ); from what manner? (kasmā pakārā), (it is called) from what manner? (kathaṃ); of what manner? (kassa pakārassa), (it is called) of what manner? (kathaṃ); in what manner? (kasmim pakāre), (it is called) in what manner? (kathaṃ). This manner (ayaṃ pakāro), (it is called) this manner (itthaṃ); this manner (imaṃ pakāraṃ), (it is called) this manner (itthaṃ); by this manner (iminā pakārena), (it is called) by this manner (itthaṃ); to this manner (imassa pakārassa), (it is called) to this manner (itthaṃ); from this manner (imasmā pakārā), (it is called) from this manner (itthaṃ); of this manner (imassa pakārassa), (it is called) of this manner (itthaṃ); in this manner (imasmim pakāre), (it is called) in this manner (itthaṃ).

400. 364. Vuddh' ādisarassa vā 'saṃyogantassa saṇe ca (847).

Ādisarassa vā asaṃyogantassa ādibyañjanassa vā sarassa vuddhi hoti saṇakāraḥ paccaye pare.

Ābhidhammiko (AbhA. i, 12; JA. i, 234), Venateyyo (Khu. v, 204), Vāsiṭṭho (Vin ii, 11), ālasyaṃ (A. iii, 364), ārogyaṃ (D. i, 69).

Asaṃyogantasse ti kimatthaṃ? Bhaggavo (M. ii, 242; iii, 281; JA. ii, 73), Manteyyo, Kunteyyo.

When there is a suffix with "ṇa", the first vowel of the word, which has not a conjunct consonant at the end, is strengthened.

When a suffix with "ṇa" follows, there is strengthening of the beginning vowel of a consonant that is not conjunct and of the vowel of the beginning consonant.

He learns (adhīte) Abhidhamma (Abhidhammaṃ), (he is called) a person that learns Abhidhamma (Ābhidhammiko); the offspring (apaccaṃ) of Vinatā (Vinatāya), (he is called) Venateyyo; the offspring (apaccaṃ) of Vasiṭṭha (Vasiṭṭhassa), (he is called) Vāsitho; the state (bhāvo) of a lazy person (alasassa), (it is called) laziness (ālasyaṃ); the state (bhāvo) of a person without disease (arogassa), (it is called) health (ārogyaṃ).

Why it is said "asaṃyogantassa", of not a conjunct (consonant)? To prevent the operation of this rule when there is a conjunct consonant such as in the following examples: The offspring (apaccaṃ) of Bhaggu (Bhaggussa), (he is called) Bhaggavo; the offspring (apaccaṃ) of Manti (Mantiyā), (he is called) Manteyyo; the offspring (apaccaṃ) of Kunti (Kuntiyā), (he is called) Kunteyyo.

401. 375. Mā y-ūnam āgamo ṭhāne (848).

I u icc' etesaṃ ādibhūtānaṃ mā vuddhi hoti, tesu ca **e-ovuddhāgamo** hoti ṭhāne.

Byākaraṇaṃ adhīte veyyākaraṇiko (D. i, 82; DA. i, 220-Sad. sutta 850), nyāyaṃ adhīte neyyāyiko, Byāvacchassa apaccaṃ Beyyāvaccho²¹³, dvāre niyutto dovāriko (A. ii, 481-Sad. sutta 854).

²¹¹ Tatthā (Sad.)

²¹² So viya pakāro tathatthā (Sī).

[Sutta has not been translated]

When it is appropriate, there is not strengthening of "i" and "u" that are at the beginning, and in those places there is the strengthening "e" and "o". <see §405>

He learns (adhīte) grammar (byākaraṇaṃ), (he is called) a grammarian (veyyākaraṇiko); he learns (adhīte) logic (nyāyaṃ), (he is called) a logician (neyyāyiko); the offspring (apaccaṃ) of Byāvaccha (Byāvacchassa), (he is called) Beyyāvaccho; engaged (niyutto) at the door (dvāre), (he is called) a door keeper (dovāriko).

402. 377. Āttañ ca (857).

I u icc' etesaṃ āttañ ca hoti, rikārāgamo ca thāne.

Issa bhāvo ārisyaṃ²¹⁴, iṇassa bhāvo ānyaṃ, usabhassa bhāvo āsabhaṃ (S. i, 265), ujuno bhāvo ajjamaṃ²¹⁵ (A. i, 93), icc' evamādi yojetabbā.

Yūnaṃ iti kimatthaṃ? Apāyesu jāto āpāyiko (Khu. i, 203).

Thāne ti kimatthaṃ? Vematiko (Vin. iv, 142), opanayiko²¹⁶, opamāyiko, opāyiko (Vin. iii, 57).

Also there is "ā".

Also there is "ā" for "i" and "u" and in proper place there is the insertion of "ri".

The state (bhāvo) of a sage (issā), (it is called) sagesness (ārisyaṃ)<is+yaṃ ~ āsyaṃ ~ ārisyaṃ>; the state (bhāvo) of debt (iṇassa), (it is called) indebtedness (ānyaṃ); the state (bhāvo) of a bull (usabhassa), (it is called) bullness (āsabhaṃ); the state (bhāvo) of straight (ujuno), (it is called) straightness (ajjamaṃ).

Why it is said "yūnaṃ", of "i" and "u"? To prevent the operation of this rule when there is not "i" and "u" such as in the following example: born (jāto) in hell (apāyesu), (he is called) a person born in hell (āpāyiko).

Why it is said "thāne", in proper place? To prevent the operation of this rule when it is not in the proper place such as in the following examples: engaged (niyutto) in doubt (vimatiyā), (he is called) a person who has doubt (vematiko); engaged (niyutto) in bringing near (upanaye), (it is called) engaged bringing near (opanayiko); engaged (niyutto) in simile (upamāya), (it is called) engaged in simile (opamāyiko); engaged (niyutto) in an expedient (upāye), (it is called), engaged in an expedient (opāyiko).

403. 354. Kvac' ādi-majjh'-uttarānaṃ dīgha-rassā paccayesu ca (858).

Kvac' ādi-majjh'-uttara icc' etesaṃ dīgha-rassā honti paccayesu ca apaccayesu ca.

Ādīdīgho tāva: Pākāro, nīvāro, pāsādo, pākato, pātimokkho, pāṭikaṅkho icc' evamādi.

Majjhedīgho tāva: Aṅgamāgadhiko, orabbhamāgaviko icc' evamādi.

Uttaradīgho tāva: Khantī paramaṃ tapo titikkhā (Khu. i, 41), Añjanāgiri (JA. vii, 162), Koṭarāvanaṃ, aṅgulī icc' evamādi.

Ādirasso tāva: Pageva (M. i, 188) icc' evamādi.

Majjherasso tāva: Sumedhaso (Khu. i, 17) suvaṇṇadharehi²¹⁷ icc' evamādi.

Uttararasso tāva: Bhovādi nāma so hoti (Khu. i, 70), yathābhāvi guṇena so icc' evamādi. Aññe pi yathājinavacanānuparodhena yojetabbā.

Caggahaṇena apaccayesu cā ti atthaṃ samucceti.

When there are suffixes, sometimes the beginning, middle and end (letters) are lengthened or shortened.

Whether there are suffixes or not, sometimes the beginning, middle of end (letters) become long or short.

First, the beginning letter is lengthened: encircling wall (pākāro); kind of grain (nīvāro); mansion (pāsādo); famous (pākato); pātimokkho; something to be desired or expected (pāṭikaṅkho).

The middle is lengthened: Belonging to Aṅga and Magadhā (Aṅgamāgadhiko); a hunter of goats (orabbhamāgaviko).

The last is lengthened: Patience is the foremost of the ascetic practices (khantī paramaṃ tapo titikkhā); the mountain Añjanā (Añjanāgiri); the Koṭarā forest (Koṭarāvanaṃ); finger (aṅgulī).

The first is shortened: much more (pageva).

The middle is shortened: wise (sumedhaso); by a torrent of gold (suvaṇṇadharehi).

²¹³ Byāvacchassa apaccaṃ veyyāvaccho (Sad. sutta 853). Byāvaccassa apaccaṃ veyyāvacco (Sī).

²¹⁴ Ārisaṃ (Sī).

²¹⁵ Ajjamaṃ (K). Ujuno bhāvo ajjamaṃ, pa, saṃyoge ādirassattaṃ ca (Rū. 380). Sogatamatavasena pana "ujuno bhāvo ajjava" ti ākāro rassam āpajjati, so ca saddapullīṅgattaṃ yebhuyena (Sad. 857).

²¹⁶ Opanayiko va opaneyiko (Sad. 237-piṭṭhe).

²¹⁷ Suvaṇṇadharāhi (K).

The last is shortened: He is called **Bhovādi** (Brahmin) by name (Bhovādi nāma so hoti); he is called Yathābhāvi by virtue (Yathābhāvi guṇena so). Others are also to be formed not going against the Word of the Conqueror.

By taking "ca" the meaning "apaccayesu ca" is collected.

404. 370. Tesu vuddhi-lopāgama-vikāra-viparītādesā ca (859).

Tesu ādi-majjh'-uttaresu yathājinavacanānuparodhena²¹⁸ kvaci vuddhi hoti, kvaci lopo hoti, kvaci āgamo hoti, kvaci vikāro hoti, kvaci viparīto hoti, kvaci ādeso hoti.

Ādivuddhi tāva: Ābhidhammiko, Venateyyo icc' evamādi.

Majjhevuddhi tāva: Sukhaseyyaṃ, sukhakāri dānaṃ, sukhakāri sīlaṃ icc' evamādi.

Uttaravuddhi tāva: Kālīṅgo (JA. iv, 233), Māgadhiko (M. i, 287), paccakkhadhammā icc' evamādi.

Ādilopo tāva: Tālisaṃ icc' evamādi.

Majjelopo tāva: Kattukāmo (Vin. ii, 82), kumbhakāraputto (Vin. i, 50), Vedallaṃ icc' evamādi.

Uttaralopo tāva: Bhikkhu, bhikkhunī icc' evamādi.

Ādi-āgamo tāva: Vutto Bhagavatā (Khu. i, 195) icc' evamādi.

Majjheāgamo tāva: Sa sīlavā, sa paññavā icc' evamādi.

Uttara-āgamo tāva: Vedallaṃ (Vin. i, 50) icc' evamādi.

Ādivikāro tāva: Ārisyaṃ, ānyaṃ, āsabhaṃ, ajjavaṃ icc' evamādi.

Majjhevikāro tāva: Varārisyaṃ, parārisyaṃ²¹⁹ icc' evamādi.

Uttaravikāro tāva: Yāni, tāni, sukhāni icc' evamādi.

Ādiviparīto tāva: Uggate sūriye uggacchati icc' evamādi.

Majjheviparīto tāva: Samuggacchati, samuggate sūriye icc' evamādi.

Uttaraviparīto tāva: Digu, diguṇaṃ²²⁰ (Vin. iii, 402) icc' evamādi.

Ādiādeso tāva: Yūnaṃ icc' evamādi.

Majjheādeso tāva: Nyāyogā icc' evamādi.

Uttaraādeso tāva: sabbaseyyo, sabbasetṭho, cittaṃ icc' evamādi. Evaṃ yathājinavacanānuparodhena sabbattha yojetabbā.

In the beginning, middle and end there is strengthening, sometimes elision, sometimes insertion, sometimes change, sometimes reversion and sometimes substitution.

In the beginning, middle and end by not going against the Word of the Conqueror, sometimes there is strengthening, sometimes elision, sometimes insertion, sometimes change, sometimes reversing and sometimes substitution.

First, strengthening in the beginning: Ābhidhammiko, Venateyyo.

Strengthening in the middle: sleeping in comfort (sukhaseyyaṃ); generosity (dānaṃ) causing happiness (sukhakāri); virtue (sīlaṃ) causing happiness (sukhakāri), etc.

Strengthening in the end: Kālīṅgo; belonging to Magadhā (Māgadhiko); one who has realized the Dhamma (paccakkhadhammā).

Elision of the beginning: forty (eṭṭ tālisaṃ).

Elision of the middle: wishing to do (kattukāmo); the son of potter (kumbhakāraputto); Vedallaṃ, etc.

Elision of the end: bhikkhu, bhikkhunī, etc.

Insertion in the beginning: said (vutto) by the Blessed One (Bhagavatā), etc.

Insertion in the middle: he is virtuous (sa sīlavā); he is wise (sa paññavā), etc.

Insertion in the end: Vedallaṃ, etc.

Change in the beginning: sageness (ārisyaṃ); indebtedness (ānyaṃ); bullness (āsabhaṃ); straightness (ajjavaṃ), etc.

Change in the middle: excellent sageness (varārisyaṃ); other sageness (parārisyaṃ), etc.

Change in the end: those (yāni), those (tāni), happiness (sukhāni), etc.

Reversion in the beginning: when the sun goes down (uggate sūriye); he goes down (uggacchati), etc.

Reversion in the middle: he goes down (samuggacchati); when the sun goes down (samuggate sūriye), etc.

Reversion in the end: two cattle (digu), twofold (diguṇaṃ), etc.

²¹⁸ Jinavacanānuparodhena (Sī).

²¹⁹ Varārisaṃ, parārisaṃ (Sī).

²²⁰ Digu diguṇaṃ (Sī).

Substitution in the beginning: of "i" and "u" (yūnaṃ), etc.

Substitution in the middle: always making effort (nyāyogā), etc.

Substitution in the end: (sabbaseyyo); (sabbaseṭṭho),²²¹ consciousness (cittaṃ), etc. Thus they should be formed everywhere by not going against the Word of the Conqueror.

405. 365. A-y-uvaṇṇāṇaṃ c' ā-y-o vuddhī (860).

A iti akāro, i ī iti ivaṇṇo, u ū iti uvaṇṇo, tesaṃ akāra-ivaṇṇ'-uvaṇṇāṇaṃ ā-e- ovuddhiyo honti yathāsankhyaṃ, ā-ī-ūvuddhi ca²²².

Ābhidhammiko, Venateyyo, oḷumpiko.

Pana vuddhiggahaṇaṃ kimatthaṃ? Uttarapadavuddhibhāvatthaṃ, Aṅgamagadhehi āgatā ti Aṅgamāgadhikā (Vin. iii, 37). Nigamajanapadesu jātā ti negamajānapadā. Purimajanapadesu jātā ti porimajānapadā²²³. Sattāhe niyutto ti sattāhikā²²⁴. Catuvijje niyutto ti cātuvijjikā²²⁵ icc' evamādi yojetabbā.

Vuddhi icc' anena kvattho? Vuddhādisarassa vā 'saṃyogantassa saṇe ca.

"Ā", "e", and "o" are "vuddhi", strengthening, of "a", "i", "ī" and "u", "ū".

"A" is the letter "a" (akāro), "i", "ī" are the character "i" (ivaṇṇo), "u" and "ū" are the character "u" (uvaṇṇo); "ā", "e", and "o" are "vuddhi", strengthening, of the letters "a", "i", "ī", "u", "ū" respectively; also "ā", "ī" and "ū" are "vuddhi".

Ābhidhammiko, Venateyyo, oḷumpiko.

Why it is taken "vuddhi" again? For the purpose of doing "vuddhi" to the last part of the word. They came (āgatā) from Aṅgamagadhā (Aṅgamagadhehi), (they are called) those who came from Aṅgamagadhā (Aṅgamāgadhikā). Born (jātā) in the district that belongs to the market town (nigamajanapadesu), (they are called) those who were born in the district that belongs to the market town (negamajānapadā). Born (jātā) in the eastern district (purimajanapadesu), (they are called) those who were born in the eastern district (porimajānapadā). Engaged (niyutto) in seven days (sattāhe), (they are called) those who are engaged in seven days (sattāhikā). Engaged (niyutto) in the four kind of knowledge (catuvijje), (they are called) those who are engaged in the four kinds of knowledge (cātuvijjikā). In this way they should be formed.

Why it is said "vuddhi"? For the use of the word "vuddhi" in the sutta "Vuddhādisarassa vā 'saṃyogantassa saṇe ca" (§400).

Iti nāma-kappe taddhita-kappo aṭṭhamo kaṇḍo.

Thus ends the eighth division, the secondary derivative chapter in the section on nouns

Taddhita-kappo niṭṭhito.

End of the Secondary Derivative Chapter

PAṬHAMA-KAṆḌA (First Section)

(K) Ākyātasāgaram ath'ajjatanītaraṅgaṃ,
Dhātujjalaṃ vikaraṇ'-āgama-kālamīnaṃ.
Lopānubandhariyam atthavibhāgatīraṃ,ⁱ
Dhīrā taranti kavino puthubuddhināvā.

(Kh) Vicittasāṅkhāraparikkhitaṃ imaṃ,
Ākhyātasaddaṃ vipulaṃ asesaṃ.
Paṇamya sambuddham anantaḡocaraṃ,
Sugocaraṃ yaṃ vadato suṇātha me.

(G) Adhikāre maṅgale c'eva, nipphanne c'āvadhāraṇe.
Anantare c'apādāne, athasaddo pavattati.

²²¹ Please supply these meanings. UN

²²² "Ā-ī-ūvuddhi cā" ti pāṭho sīhaḷapottake natthi, tatthā pi tattha "oḷumpiko" ti padassa pacchā "a i u iti avuddhi. Abhidhammiko, vinateyyo, oḷumpiko" ti pāṭho atthi. Padarūpasiddhiyam pi "casaddaggahaṇaṃ avuddhi sampiṇḍanatthaṃ, avadhāraṇatthaṃ vā" ti vuttaṃ.

²²³ Purījanapadesu jātā porijānapadā (Si).

²²⁴ Sattāhiko (K).

²²⁵ Cātuvejjiko (K).

(K) *The wise poets by a ship of great knowledge cross the ocean of verbs which has inflections as waves, which has roots as water, which has conjugational signs, augments and tenses as fish, which has elisions and indicator letters as force, and which has division of meanings as its shore.*

(Kh) *Having paid homage to the Buddha who possess (a knowledge that has) infinite sphere and who has a good object (Nibbāna), listen fully to me who is about to speak this vast grammar of verbs enclosed by variegated formations.*

(G) *The word 'atha' exists in (these meanings): (i) following (adhikāra), (ii) blessing (maṅgala), (iii) completion (nipphanna), (iv) limiting (avadhāraṇa), (v) no-gap (anantara), and (vi) separation (apādāna).*

406. 429. Atha pubbāni vibhattīnaṃ cha parassapadāni (865).

Atha sabbāsaṃ vibhattīnaṃ yāni yāni pubbakāni **cha** padāni, tāni tāni **parassapadasaṇṇāni** honti.

Taṃ yathā? **Ti anti, si tha, mi ma.**

Parassapadam icc'anena kvattho? Kattari parassapadam.

The previous six inflections are called 'parassa-pada' (another's word).

Those that are the previous six of all inflections, they are called 'parassapada'.

*Which are these? **Ti, anti, si tha, mi ma.***

Why it is said 'parassapada'? For the use of the word 'parassa-pada' in the sutta 'Kattari parassapadam' (§456).

407. 439. parāṇy attanopadāni (866).

Sabbāsaṃ vibhattīnaṃ yāni yāni parāni **cha** padāni, tāni tāni **attanopadasaṇṇāni** honti.

Taṃ yathā? **Te ante, se vhe, e mhe.**

Attanopadam icc'anena kvattho? Attanopadāni bhāve ca kammani.

The latest (six) are called 'attanopada' (word for itself).

Those that are the latest six of all inflections, they are called 'attanopada'.

*Which are these? **Te ante, se vhe, e mhe.***

Why it is said 'attanopada'? For the use of the word 'attanopada' in the sutta 'Attanopadāni bhāve ca kammani' (§453).

408. 431. Dve dve paṭhama-majjhim'-uttamapurisā (867).

Tāsaṃ sabbāsaṃ vibhattīnaṃ parassapadānaṃ, attanopadānaṃ ca **dve dve** padāni **paṭhama-majjhim'-uttamapurisasaṇṇāni** honti.

Taṃ yathā? **Ti anti** iti paṭhamapurisā, **si tha** iti majjhimapurisā, **mi ma** iti uttamapurisā. Attanopadānam pi **te ante** iti paṭhamapurisā, **se vhe** iti majjhimapurisā, **e mhe** iti uttamapurisā. Evaṃ sabbattha.

Paṭhama-majjhim'-uttamapurisam icc'anena kvattho? Nāmamhi payujjamāne pi tulyādhikaraṇe paṭhamo, tumhe majjhimo, amhe uttamo.

A group of two is called person (purisa), third person (paṭhama-purisa),²²⁶ middle person (majjhim-purisa) and first person (uttamapurisa).

The group of two words of all inflections of the 'parassapada' and 'attanopada' is called third person (paṭhama-purisa), middle person (majjhim-purisa) and first person (uttama-purisa).

*Which are these? **Ti anti** are the third person; **si tha** are the middle person; **mi ma** are the first person. Pero en 'attanopada' **te ante** are the third person; **se vhe** are middle person; and **e mhe** are the first person. Thus everywhere.*

Why it is said 'paṭhama-majjhim'-uttamapurisa'? For the use of these words in the sutta 'Nāmamhi payujjamāne pi tulyādhikaraṇe paṭhamo, tumhe majjhimo, amhe uttamo' (§410-12).

409. 441. Sabbesaṃ ekābhiddhāne paro puriso (868).

Sabbesaṃ tiṇṇaṃ paṭhama-majjhim'-uttamapurisānaṃ ekābhiddhāne paro **puriso** gahetabbo.

So ca paṭhati, tvaṃ ca paṭhasi, **tumhe paṭhatha**. So ca pacati, tvaṃ ca pacasi, **tumhe pacatha**. Evaṃ sesāsu vibhattīsu **paro puriso** yojetabbo.

When all are mentioned together, the latter person (should be taken).²²⁷

Where mentioned together of all three, first person, middle person and highest person, the latter person should be taken.

²²⁶ 'Paṭhama-purisa' (first person) = English 'third person'.

²²⁷ *The latter person in the order of inflections should be taken. The order of inflections is **ti, nti, si tha, mi ma**. Example, I (aham) cook (pacāmi) and (ca) he (so) cooks (pacati): we (mayam) cook (pacāma).*

And (ca) he (so) reads (paṭhati), and (ca) you (tvam) read (paṭhasi); when both persons are combined: you (tumhe) read (paṭhatha). And (ca) he (so) cooks (pacati), and (ca) you (tvam) cook (pacasi); when both persons are combined: you (tumhe) cook (pacatha). Thus in the remaining inflections the latter person should be employed.

410. 432. Nāmamhi payujjamāne pi tulyādhikaraṇe paṭhamo (869).

Nāmamhi payujjamāne pi appayujjamāne pi tulyādhikaraṇe **paṭhamapuriso** hoti.

So gacchati, te gacchanti.

Appayujjamāne pi: Gacchati, gacchanti.

Tulyādhikaraṇe ti kimattham? Tena haññase tvam Devadattena.

When used (or not used) in a name that have the same locus, there is the first (person).

When used or not used in a name that have the same locus, there is the first person.

He (so) goes (gacchati), they (te) go (gacchanti).

Also when not used: goes (gacchati), go (gacchanti).

Why it is said 'tulyādhikaraṇa' (that have the same locus)? To prevent the operation of this rule when there is not the same locus such as in the following example: you (tvam) are killed (haññase) by that (tena) Devadatta (Devadattena).

411. 436. Tumhe majjhimo (870).

Tumhe payujjamāne pi appayujjamāne pi tulyādhikaraṇe **majjhimapuriso** hoti.

Tvam yāsi, tumhe yātha.

Appayujjamāne pi: Yāsi, yātha.

Tulyādhikaraṇe ti kimattham? Tayā paccate odano.

When 'tumha' (is used or not used), there is the middle (person).

When 'tumha' is used or not used that have the same locus, there is the middle person.

You (tvam) go (yāsi), you (tumhe) go (yātha).

Also when it is not used: goes (yāsi), go (yātha).

'Tulyādhikaraṇa' what is the meaning (that have the same locus)? To prevent the operation of this rule when there is not the same locus such as in the following example: rice (odano) is cooked (paccate) by you (tayā).

412. 437. Amhe uttamo (871).

Amhe payujjamāne pi appayujjamāne pi tulyādhikaraṇe **uttamapuriso** hoti.

Aham yajāmi, mayam yajāma.

Appayujjamāne pi: Yajāmi, yajāma.

Tulyādhikaraṇe ti kimattham? Mayā ijate Buddho.

When 'amha' (is used or not used), there is the first (person).

When 'amha' is used or not used that have the same locus, there is the first person.

I (aham) sacrifice (yajāmi), we (mayam) sacrifice (yajāma).

Also when it is not used: sacrifice (yajāmi), sacrifice (yajāma).

'Tulyādhikaraṇa' what is the meaning (that have the same locus)? To prevent the operation of this rule when there is not the same locus such as in the following example: Buddha (Buddho) is honoured (ijate) by me (mayā).

413. 427. Kāle.

'Kāle'icc'etaṁ adhikārattham veditabban.

In time. It should be understood that 'kāla' (time) is for the sake of following.

414. 428. Vattamānā paccuppanne (872).

Paccuppanne kāle **vattamānāvibhatti** hoti.

Pāṭaliputtam gacchati, Sāvattimⁱⁱ pavisati.

In the present there is 'vattamānā'.

In the present time there is the inflection 'vattamānā'.

(He) goes (gacchati) to Pāṭaliputta (Pāṭaliputtam); (he) enters (pavisati) Sāvattihī (Sāvattim).

415. 451. Āṇaty-āsītthe 'nuttakāle pañcamī (880).

Āṇatyatthe ca **āsīsātthe** ca **anuttakāle pañcamīvibhatti** hoti.

Karotu kusalam, sukham te hotu.

In command, blessing and time that is not said, there is the 'pañcamī'.

In the meaning of command, in the meaning of blessing and in time that is not said,²²⁸ there is the inflection 'pañcamī'.

Let he do (karotu) good (kusalam); happiness (sukham) be (hotu) to you (te).

416. 454. Anumati-parikappatthesu sattamī (881, 883-4).

Anumatyatthe ca parikappatthe ca anuttakāle sattamīvibhatti hoti.

Tvaṃ gaccheyyāsi. Kim ahaṃ kareyyāmi?

In the meaning of consent and assumption there is the 'sattamī'.

In the meaning of consent, in the meaning of assumption and in time not said, there is the inflection 'sattamī'.

You (tvam) may go (gaccheyyāsi). What (kim) shall I do (aham kareyyāmi)?

417. 460. Apaccakkhe parokkhāṭṭe (885).

Apaccakkhe aṭṭe kāle parokkhāvibhatti hoti.

Supine kila-m-āha. Evaṃ kila porāṇ'āhu.

In that which is not seen (experienced) in the past, there is 'parokkhā'.

In that which is not seen in the past time, there is the inflection 'parokkhā'.

It is said (kila) he said (āha) in a dream (supine). Thus (evaṃ) it is said (kila) the Ancient (Porāṇā) said (āhu).

418. 456. Hiyyopabhutīⁱⁱⁱ paccakkhe hiyyattanī (886).

Hiyyopabhutī^{iv} aṭṭe kāle paccakkhe vā apaccakkhe vā hiyyattanī^vvibhatti hoti.

So agamā maggaṃ, te agamū maggaṃ.

In that which is seen beginning with yesterday, there is 'hiyyattanī'.

In the past time, beginning yesterday, in that which is seen or not seen, there is the inflection 'hiyyattanī'.

He (so) went (agamā) to the road (maggaṃ); they (te) went (agamū) to the road (maggaṃ).

419. 469. Samīpe 'jjatanī (887).

Ajjappabhutī aṭṭe kāle paccakkhe vā apaccakkhe vā samīpe ajjatanīvibhatti hoti.

So maggaṃ agamī, te maggaṃ agamuṃ.

In proximity there is 'ajjatanī'.

In the past time, beginning today, in that which is seen or that which is not seen, in proximity, there is the inflection 'ajjatanī'.

He (so) went (agamī) to the road (maggaṃ); they (te) went (agamū) to the road (maggaṃ).

420. 471. Māyoge sabbakāle ca (888).

Hiyyattanī-ajjatanī icc'etā vibhattiyo yadā māyoga^{vi}, tadā sabbakāle ca honti.

Mā gamā, mā vacā, mā gamī, mā vacī.

Caggahaṇena pañcamīvibhatti pi hoti. Mā gacchāhi.

In conjunction with 'mā', in all time also.

When in conjunction with 'mā' and in all time, there are the inflections 'hiyyattanī' and 'ajjatanī'.

Don't (mā) go (gamā), don't (mā) talk (vacā); don't (mā) go (gamī), don't (mā) talk (vacī).

By taking 'ca' there is also the inflection 'pañcamī'. Don't (mā) go (gacchāhi).

421. 473. Anāgate bhavissantī (892).

Anāgate kāle bhavissantīvibhatti hoti.

So gacchissati, karissati. Te gacchissantī, karissantī.

In the future there is 'bhavissantī'.

In future time there is the inflection 'bhavissantī'.

He (so) will go (gacchissati), he (so) will do (karissati). They (te) will go (gacchissantī), they (te) will do (karissantī).

422. 475. Kriyātipanne 'tīte kālātipatti (895).

Kriyātipannamatte aṭṭe kāle kālātipattivibhatti hoti.

So ce taṃ yānaṃ alabhissā, agacchissā. Te ce taṃ yānaṃ alabhissāṃsu, agacchissāṃsu.

²²⁸ Not specific time. Example, when one says 'happiness (sukham) be (hotu) to you (te)', it can mean the present time and future time.

In the past, in an action that has passed (without taking place), there is 'kālātipatti'.

In the past time, in an action that has passed without happening, there is the inflection 'kālātipatti'.

If (ce) he (so) had got (alabhissā) that (taṃ) vehicle (yānaṃ), he (so) would have gone (agacchissā). If (ce) they (te) had got (alabhissāsu) that (taṃ) vehicle (yānaṃ), they (te) would have gone (agacchissāsu).

423. 426. Vattamānā ti anti, si tha, mi ma; te ante, se vhe, e mhe (896).

Vattamānā icc'esā saññā hoti **ti anti, si tha, mi ma, te ante, se vhe, e mhe** icc'etesam dvādasannaṃ padānaṃ.

Vattamānā icc'anena kvattho? **Vattamānā** paccuppanne.

Ti anti, si tha, mi ma; te ante, se vhe, e mhe are 'vattamānā'.

There is the name 'vattamānā' to these twelve words: ti anti, si tha, mi ma; te ante, se vhe, e mhe.

Why it is said 'vattamānā'? For the use of the word 'vattamānā' in the sutta 'Vattamānā paccuppanne' (§414).

424. 450. Pañcamī tu antu, hi tha, mi ma; taṃ antaṃ, ssu vho, e āmase (897).

Pañcamī icc'esā saññā hoti **tu antu, hi tha, mi ma, taṃ antaṃ, ssu vho, e āmase** icc'etesam dvādasannaṃ padānaṃ.

Pañcamī icc'anena kvattho? **Āṇatyāsīṭṭhe** 'nuttakāle pañcamī.

Tu antu, hi tha, mi ma; taṃ antaṃ, ssu vho, e āmase are 'pañcamī'.

There is the name 'pañcamī' to these twelve words: Tu antu, hi tha, mi ma; taṃ antaṃ, ssu vho, e āmase.

Why it is said 'pañcamī'? For the use of the word 'pañcamī' in the sutta 'Āṇatyāsīṭṭhe 'nuttakāle pañcamī' (§415).

425. 453. Sattamī eyya eyyūṃ, eyyāsi eyyātha, eyyāmi eyyāma; etha eraṃ, etho eyyāvho, eyyaṃ eyyāmhe (898).

Sattamī icc'esā saññā hoti **eyya eyyūṃ, eyyāsi eyyātha, eyyāmi eyyāma, etha eraṃ, etho eyyāvho, eyyaṃ eyyāmhe** icc'etesam dvādasannaṃ padānaṃ.

Sattamī icc'anena kvattho? **Anumatiparikappatthesu** sattamī.

Eyya eyyūṃ, eyyāsi eyyātha, eyyāmi eyyāma; etha eraṃ, etho eyyāvho, eyyaṃ eyyāmhe are 'sattamī'.

There is the name 'sattamī' to these twelve words: eyya eyyūṃ, eyyāsi eyyātha, eyyāmi eyyāma; etha eraṃ, etho eyyāvho, eyyaṃ eyyāmhe.

Why it is said 'sattamī'? For the use of the word 'sattamī' in the sutta 'Anumatiparikappatthesu sattamī' (§416).

426. 459. Parokkhā a u, e ttha, aṃ mha^{vii}; ttha re, ttho vho, iṃ mhe^{viii} (899).

Parokkhā icc'esā saññā hoti **a u, e ttha, aṃ mha^{ix}, ttha re, ttho vho, iṃ mhe^x** icc'etesam dvādasannaṃ padānaṃ.

Parokkhā icc'anena kvattho? **Apaccakkhe** parokkhāṭṭhe.

A u, e ttha, aṃ mha; ttha re, ttho vho, iṃ mhe are 'parokkhā'.

There is the name 'parokkhā' to these twelve words: a u, e ttha, aṃ mha; ttha re, ttho vho, iṃ mhe.

Why it is said 'parokkhā'? For the use of the word 'parokkhā' in the sutta 'Apaccakkhe parokkhāṭṭhe' (§417).

427. 455. Hiyyattani ā ū, o ttha, aṃ mhā^{xi}; ttha tthuṃ, se vhaṃ, iṃ mhase (900).

Hiyyattani icc'esā saññā hoti **ā ū, o ttha, aṃ mhā^{xii}, ttha tthuṃ, se vhaṃ, iṃ mhase** icc'etesam dvādasannaṃ padānaṃ.

Hiyyattani icc'anena kvattho? **Hiyyopabhuti** paccakkhe hiyyattani.

Ā ū, o ttha, aṃ mhā; ttha tthuṃ, se vhaṃ, iṃ mhase are 'hiyyattani'.

There is the name 'hiyyattani' to these twelve words: ā ū, o ttha, aṃ mhā; ttha tthuṃ, se vhaṃ, iṃ mhase.

428. 468. Ajjatanī ī urū, o ttha, iṃ mhā; ā ū, se vhaṃ, aṃ mhe (901).

Ajjatanī icc'esā saññā hoti **ī urū, o ttha, iṃ mhā, ā ū, se vhaṃ, aṃ mhe** icc'etesam dvādasannaṃ padānaṃ.

Ajjatanī icc'anena kvattho? **Samīpe** 'jjatanī.

ī urū, o ttha, iṃ mhā; ā ū, se vhaṃ, aṃ mhe are 'ajjatanī'.

There is the name 'ajjatanī' to these twelve words: ī urū, o ttha, iṃ mhā; ā ū, se vhaṃ, aṃ mhe.

Why it is said 'ajjatanī'? For the use of the word 'ajjatanī' in the sutta 'Samīpe 'jjatanī' (§419).

429. 472. Bhavissanti ssati ssanti, ssasi ssatha, ssāmi ssāma; ssate ssante, ssase ssavhe, ssaṃ ssāmhe (902).

Bhavissanti icc'esā saññā hoti **ssati ssanti, ssasi ssatha, ssāmi ssāma, ssate ssante, ssase ssavhe, ssaṃ ssāmhe** icc'etesam dvādasannaṃ padānaṃ.

Bhavissanti icc'anena kvattho? **Anāgate** bhavissanti.

Ssati ssanti, ssasi ssatha, ssāmi ssāma; ssate ssante, ssase ssavhe, ssaṃ ssāmhe are 'bhavissanti'.

There is the name 'bhavissanti' to these twelve words: ssati ssanti, ssasi ssatha, ssāmi ssāma; ssate ssante, ssase ssavhe, ssaṃ ssāmhe.

Why it is said 'bhavissanti'? For the use of the word 'bhavissanti' in the sutta 'Anāgate bhavissanti' (§421).

430. 474. Kālātipatti ssā ssaṃsu, sse ssatha, ssaṃ ssāmha^{xiii}; ssatha ssisu^{xiv}, ssase ssavhe, ssim^{xv} ssāmhase (903).

Kālātipatti icc'esā saññā hoti **ssā ssaṃsu, sse ssatha, ssaṃ ssāmhā^{xvi}, ssatha ssiṣu,^{xvii} ssase ssavhe, ssiṃ^{xviii} ssāmhase** icc'etesāṃ **dvādasannaṃ** padānaṃ.

Kālātipatti icc'anena kvattho? Kriyātipanne 'tīte kālātipatti.

Ssā ssaṃsu, sse ssatha, ssaṃ ssāmhā; ssatha ssiṣu, ssase ssavhe, ssiṃ ssāmhase are 'kālātipatti'.

There is the name 'kālātipatti' to these twelve words: ssā ssaṃsu, sse ssatha, ssaṃ ssāmhā; ssatha ssiṣu, ssase ssavhe, ssiṃ ssāmhase.

Why it is said 'kālātipatti'? For the use of the word 'kālātipatti' in the sutta 'Kriyātipanne 'tīte kālātipatti' (§422).

431. 458. Hiyyattani-sattamī-pañcamī-vattamānā sabbadhātukaṃ (904).

Hiyyattanādayo catasso vibhattiyo sabbadhātukasaññā honti.

Agamā, gaccheyya, gacchatu, gacchati (M. i, 326).

Sabbadhātuka icc'anena kvattho? Ikārāgamo asabbadhātumhi.

'Hiyyattani', 'sattamī', 'pañcamī' and 'vattamānā' are 'sabbadhātuka'.

The four inflections beginning with 'hiyyattani' are called 'sabbadhātuka'.²²⁹

(He) came (agamā), (he) would go (gaccheyya), go (gacchatu), (he) goes (gacchati).

Why it is said 'sabbadhātuka'? For the use of the word 'sabbadhātuka' in the sutta 'Ikārāgamo asabbadhātumhi' (§516).

Iti ākhyāta-kappe paṭhamo kaṇḍo.

Thus ends the first section in the chapter of verbs

DUTIYA-KAṆḌA

Second Section

432. 462. Dhātu-liṅgehi parā paccayā (905).

Dhātu-liṅga icc'etehi parā paccayā honti.

Karoti, gacchati. Yo koci karoti, taṃ aṇṇo 'karohi karohi' icc'evaṃ bravīti, atha vā karontaṃ payojayati^{xix} = kāreti. Saṃgho pabbatam iva attānaṃ ācarati^{xx} = pabbatāyati. Taḷākam samuddam iva attānaṃ ācarati^{xxi} = samuddāyati. Saddo ciccītaṃ iva attānaṃ ācarati^{xxii} = ciccīṭayati (Vin. iii, 320). Vasiṭṭhassa apaccam Vasiṭṭho (Vin. ii, 11). Evaṃ aṇṇe pi yojetabbā.

Suffixes are after roots and bases.²³⁰

There are suffixes after roots (dhātu) and bases (liṅga).

(He) does (karoti), (he) goes (gacchati). Someone (yo koci) does (karoti), another (aṇṇo) says (bhavīti) to him (taṃ), 'do (karohi), do (karohi)', or (atha vā) he engages in (payojayati) doing (karontaṃ) = (he) causes to do (kāreti). The Saṃgha (Saṃgho) acts (ācarati) itself (attānaṃ) like (iva) a mountarin (pabbatam) = acts like a mountain (pabbatāyati). The lake (taḷākam) acts (ācarati) itself (attānaṃ) like (iva) a sea (samuddam) = acts like a sea (samuddāyati). The sound (saddo) acts (ācarati) itself (attānaṃ) like (iva) 'ci-ci' (ciccītam) = acts like 'ci-ci' (ciccīṭayati). The offspring (apaccam) of Vasiṭṭha (Vasiṭṭhassa) (is called) Vasiṭṭho. Thus also others should be formed.

433. 528. Tija-gupa-kita-mānehi kha-cha-sā vā (906-9).

Tija gupa kita māna icc'etehi dhātūhi **kha cha sa** icc'ete paccayā honti vā.

Titikkhati (A. ii, 468; Khu. i, 59), jigucchati (Khu. i, 320; M. ii, 87), tikicchati (Khu. vi, 183), vīmaṃsati (A. ii, 304; Khu. ii, 318).

Vā ti kimatthaṃ? Tejati, gopati^{xxiii}, māneti.

Sometimes after 'tija', 'gupa', 'kita' and 'māna', there are 'kha', 'cha' and 'sa'.

Sometimes, after the roots 'tija', enduring, 'gupa', disgusting, 'kita', curing, and 'māna', investigating, there are the suffixes 'kha', 'cha', and 'sa'.

(He) endures (titikkhati), (he) is disgusted (jigucchati), (he) cures (tikicchati), (he) investigates (vīmaṃsati).

1. tija (§457)

2. tij + kha (§433)

3. ti + tij + kha (§458)

4. ti + tik + kha (§473)

5. ti + tik + kha + ti (§414) = titikkhati (§11)

1. gupa (§457)

²²⁹ These inflections can be applied after all (sabba) roots (dhātu).

²³⁰ This is a 'paribhāsa-sutta', a maxim, a general statement.

2. gup + cha (§433)
3. gu + gup + cha (§458)
4. gi + gup + cha
5. ji + gup + cha
6. ji + guc + cha (§472)
7. ji + guc + cha + ti (§414) = jigucchati (§11)

1. kita (§457)
2. kit + cha (§433)
3. ki + kit + cha (§458)
4. ta + kit + cha
5. ti + kit + cha
6. ti + kic + cha (§472)
7. ti + kic + cha + ti (§414) = tikicchati (§11)

1. māna (§457)
2. mān + sa (§433)
3. mā + mān + sa (§458)
4. mī + mān + sa
5. vī + mān + sa
6. vī + mañ + sa
7. vī + mañ + sa + ti (§414) = vīmañsati (§11)²³¹

Why it is said 'vā' (sometimes)? To allow exceptions to the rule such as in the following examples: (he) sharpens (tejati), (he) protects (gopati), (he) honors (māñeti).

434. 534. Bhuja-ghasa-hara-su-pādīhi tumicchatthesu^{xxiv} (910).

Bhuja ghasa hara su pā icc'evamādīhi dhātūhi **tumicchatthesu kha cha sa** icc'ete paccayā honti vā.

Bhottum icchati = bubbhukkhati. Ghasitum icchati = jighacchati (Khu. i, 43). Haritum icchati = jigīsati (Khu. v, 359). Sotum icchati = sussusati (D. i, 220; A. i, 73). Pātum icchati = pivāsati.

Vā'ti kimattham? Bhottum icchati.

Tumicchatthesū ti kimattham? Bhuñjati (Vin. ii, 97).

After 'bhuja', 'ghasa', 'hara', 'su' and 'pā' in the meanings of wanting and to do.

Sometimes, after the roots 'bhuja', swallowing, 'ghasa', eating, 'hara', taking, carrying, 'su', hearing, and 'pā', drinking, in the meanings of wanting and to do²³², there are the suffixes 'kha', 'cha' and 'sa'.

(He) wishes (icchati) to eat (bhottum) = wishes to eat (bubbhukkhati).

(He) wishes (icchati) to eat (ghasitum) = wishes to eat (jighacchati).

(He) wishes (icchati) to carry (haritum) = wishes to carry (jigīsati).

(He) wishes (icchati) to hear (sotum) = wishes to hear (sussusati).

(He) wishes (icchati) to drink (pātum) = wishes to drink (pivāsati).

Why it is said 'vā' (sometimes)? To allow an exception to the rule such as in the following examples: (he) wishes (icchati) to eat (bhottum).

Why it is said 'tumicchatthesu' (in the meaning of wanting and to do)? To prevent the operation of this rule when there are not the meanings of wanting and to do such as in the following example: (he) eats (bhuñjati).

435. 536. Āya nāmato kattūpamānā-d-ācāre (911).

Nāmato kattūpamānā ācārathe āyapaccayo hoti.

Samgho pabbatam iva attānam ācarati = pabbatāyati. Taḷākam samuddam iva attānam ācarati = samuddāyati. Saddo ciccīṭam iva attānam ācarati = ciccīṭāyati (Vin. iii, 320; S. i, 171). Evam aññe pi yojetabbā.

There is 'āya' after nouns in comparison as an agent and in behaviour.

After nouns there is there is suffix 'āya' in comparison as an agent and in the meaning of behaviour.

²³¹ Please check the formation and please supply with the sutta numbers when missing. UN

²³² Please check the translation of tumicchatthesu. Is it a dvanda compound? 'Tum' has one meaning and 'icchā' another. UN

The Saṃgha (Saṃgho) acts (ācarati) itself (attānaṃ) like (iva) a mountain (pabbataṃ) = acts like a mountain (pabbatāyati). The lake (talākāṃ) acts (ācarati) itself (attānaṃ) like (iva) a sea (samuddaṃ) = acts like a sea (samuddāyati). The sound (saddo) acts (ācarati) itself (attānaṃ) like (iva) 'ci-ci' (cicciṭṭaṃ) = acts like 'ci-ci' (cicciṭṭāyati). Thus also others should be formed.

436. 537. Īy'upamānā ca (912).

Nāmato upamānā ācāratthe ca īyapaccayo hoti.

Achattaṃ chattaṃ iva ācarati^{xxv} = chattiyaṃ. Aputtaṃ puttaṃ iva ācarati^{xxvi} = puttiyaṃ.

Upamānā ti kimatthaṃ? Dhammaṃ ācarati^{xxvii}.

Ācāre ti kimatthaṃ? Achattaṃ chattaṃ iva rakkhati. Evaṃ aññe pi yojetabbā.

Also there is 'iya' in comparison.

Also there is the suffix 'iya' after nouns in the meaning of behaviour in comparison.

(He) treats (ācarati) what is not an umbrella (achattaṃ) like (iva) an umbrella (chattaṃ) = treats like an umbrella (chattiyaṃ). (He) treats (ācarati) someone who is not a son (aputtaṃ) like (iva) a son (puttaṃ) = treats like a son (puttiyaṃ).

Why it is said 'upamāna' (comparison)? To prevent the operation of this rule when there is no comparison such as in the following example: (he) practices (ācarati) the Dhamma (Dhammaṃ).

Why it is said 'ācāra' (behaviour)? To prevent the operation of this rule when there is not (a verb signifying) behaviour such as in the following example: (he) protects (rakkhati) what is not an umbrella (achattaṃ) like (iva) an umbrella (chattaṃ). Thus also others should be formed.

437. 538. Nāmamhā 'ticchatthe (913).

Nāmamhā attano icchatthe īyapaccayo hoti.

Attano pattaṃ icchati = pattiyaṃ. Evaṃ vatthiyaṃ, parikkhāriyaṃ, cīvariyaṃ, dhanīyaṃ, ghaṭiyaṃ (DhA. i, 30).

Atticchatthe ti kimatthaṃ? Aññassa pattaṃ icchati. Evaṃ aññe pi yojetabbā.

After nouns in the meaning of desire for oneself.

After nouns there is the suffix 'iya' in the meaning of desire of oneself.

(He) wishes (icchati) the bowl (pattaṃ) for himself (attano) = wishes the bowl for himself (pattiyaṃ). Thus (evaṃ) (he) wishes the cloth for himself (vatthiyaṃ), (he) wishes the requisites for himself (parikkhāriyaṃ), (he) wishes the robes for himself (cīvariyaṃ), (he) wishes the wealth for himself (dhanīyaṃ), (he) wishes the water bowl for himself (ghaṭiyaṃ).

Why it is said 'atticchatthe' (in the meaning of desire of oneself)? To prevent the operation of this rule when there is not the meaning of desire of oneself such in the following example: (he) wishes (icchati) the bowl (pattaṃ) for another (aññassa). Thus also others should be formed.

438. 540. Dhātūhi ñe-ñaya-ñāpe-ñāpaya kārītāni hetvatthe (914).

Sabbehi dhātūhi ñe ñaya ñāpe ñāpaya icc'ete paccayā honti kārītasāññā ca hetvatthe.

Yo koci karoti, taṃ añño 'karoḥi karoḥi' icc'evaṃ bravīti^{xxviii}, atha vā karontaṃ payojayati = kāreti (M. ii, 332), kārayati, kārāpeti (Vin. i, 240), kārāpayati. Ye keci karonti, te aññe 'karoṭha karoṭha' icc'evaṃ bruvanti^{xxix} = kārenti (M. i, 121), kārayanti, kārāpentī (Vin. i, 121), kārāpayanti. Yo koci pacati, taṃ añño 'pacāhi pacāhi' icc'evaṃ bruvīti^{xxx}, atha vā pacantaṃ payojayati = pāceti, pācayati, pācāpeti, pācāpayati. Ye keci pacanti, te aññe 'pacatha pacatha' icc'evaṃ bruvanti^{xxxi} = pācenti, pācayanti, pācāpentī, pācāpayanti. Evaṃ bhaṇeti, bhaṇayati, bhaṇāpeti, bhaṇāpayati. Bhaṇenti, bhaṇayanti, bhaṇāpentī, bhaṇāpayanti. Tatha-r-iva aññe pi yojetabbā.

Hetvatthe ti kimatthaṃ? Karoti (M. i, 10), pacati.

Atthaggahaṇena alapaccayo hoti. Jotalati.

After roots, in the meaning of cause, there are 'ñe', 'ñaya', 'ñāpe', 'ñāpaya' (which are called) 'kārīta'.

After all roots, in the meaning of cause, there are the suffixes 'ñe', 'ñaya', 'ñāpe', 'ñāpaya', and they are called 'kārīta'.

Someone (yo koci) does (karoti), another (añño) says (bhavīti) thus (evaṃ) to him (taṃ), 'do (karoḥi), do (karoḥi)', or (atha vā) he engages (him) in (payojayati) doing (karontaṃ) = (he) causes him to do (kāreti, kārayati, kārāpeti, kārāpayati). Some people (ye keci) do (karonti), others (aññe) say (bruvanti) thus (evaṃ) to them (te), 'do (karoṭha), do (karoṭha)' = (they) cause others to do (kārenti, kārayanti, kārāpentī, kārāpayanti). Someone (yo koci) cooks (pacati), another (añño) says (bhavīti) thus (evaṃ) to him (taṃ), 'cook (pacāhi), cook (pacāhi)', or (atha vā) (he) engages (payojati) (him) in cooking (pacantaṃ) = (he) causes him to cook (pāceti, pācayati, pācāpeti, pācāpayati). Some people (ye keci) cook (pacanti), others (aññe) say (bruvanti) thus (evaṃ) to them (te), 'cook (pacatha), cook (pacatha)' = (they) cause them to cook (pācenti, pācayanti, pācāpentī, pācāpayati). Likewise, (he) causes to recite (bhaṇeti, bhaṇayati, bhaṇāpeti, bhaṇāpayati); (they) cause to recite (bhaṇenti, bhaṇayanti, bhaṇāpentī, bhaṇāpayanti). In this way also others should be formed.

Why it is said 'hetvatthe' (in the meaning of cause)? To prevent the operation of this rule when there is not the meaning of cause such as in the following examples: (he) does (karoti), (he) cooks (pacati).

By taking 'attha' there is also the suffix 'ala'. (He) causes to shine (jotalati).

439. 539. Dhāturūpe nāmasmā ñayo ca (919).

Tasmā nāmasmā **ṇayapaccayo** hoti **kāritasañño** ca dhātūrūpe sati.

Hatthinā atikkamati maggaṃ^{xxxii} = atihatthayati. Viṇāya upagāyati gītaṃ^{xxxiii} = upaviṇayati. Daḷhaṃ karoti vīriyaṃ^{xxxiv} = daḷhayati. Visuddhā hoti ratti^{xxxv} = visuddhayati.

Caggahaṇena āra āla icc'ete paccayā honti. Santaṃ^{xxxvi} karoti = santāraṭi^{xxxvii}; upakkamaṃ karoti = upakkamālati.

Also when it has the appearance of a root there is 'ṇaya'.

Also when it has the appearance of a root, after a noun, there is the suffix 'ṇaya' and it is called 'kārita'.

(He) crosses (atikkamati) the road (maggaṃ) by elephant (hatthinā) = (he) crosses the road by elephant (atihatthayati). (He) sings (upagāyati) a song (gītaṃ) with the harp (viṇāya) = (he) sings with a harp (upaviṇayati). (He) makes (karoti) effort (vīriyaṃ) firm (daḷhaṃ) = (he) makes effort firm (daḷhayati). (He) the night (ratti) is (hoti) pure (visuddhā) = (it) is pure as the night (visuddhayati).

By taking 'ca' there are also the suffixes 'āra' and 'āla'. (He) makes (karoti) calm (santaṃ) = (he) makes calm (santāraṭi); (he) makes (karoti) effort (upakkamaṃ) = (he) makes effort (upakkamālati).

440. 445. Bhāva-kammesu yo (920).

Sabbehi dhātūhi bhāva-kammesu **yapaccayo** hoti.

Ṭhīyate, bujjhate, paccate, labbhate, karīyate, yujjate^{xxxviii}, uccate.

Bhāva-kammesū ti kimatthaṃ? Karoti, pacati, paṭhati.

There is 'ya' in the passive (kamma) and gerund (bhāva).

After all roots, in the passive (kamma) and gerund (bhāva), there is the suffix 'ya'.²³³

Standing (ṭhīyate); knowing or it is known (bujjhate); cooking or it is cooked (paccate); obtaining and it is obtained (labbhate); doing or it is done (karīyate); yoking or it is yoked (yujjate); saying or it is said (uccate).

Why it is said 'bhāva-kammesu' (in the passive and impersonal)? To prevent the operation of this rule when there is not the passive or the impersonal such as in the following examples: (he) does (karoti), (he) cooks (pacati), (he) reads (paṭhati).

441. 447. Tassa cavagga-yakāra-vakārattaṃ sadhātavantassa (921).

Tassa **yapaccayassa cavagga-yakāra-vakārattaṃ** hoti dhātūnaṃ antena^{xxxix} saha yathāsambhavaṃ.

Vuccate, vuccante, uccate, uccante, paccate, paccante. Majjate, majjante, yujjate, yujjante. Bujjhate, bujjhante, kujjhate, kujjhante, ujjhate, ujjhante. Haññate, haññante. Kayyate, kayyante. Dibbate, dibbante.

Along with the end letter of the root of that (ya), there is the state of 'ca' group, 'y' and 'v'.

Of the suffix 'ya' together with the end (letter) of the root there is the substitution of 'ca' group, 'y' and 'v'.

It is said (vuccate, uccate), they are said (vuccante, uccante); it is cooked (paccate), they are cooked (paccante). It is rubbed (majjate), they are rubbed (majjante); it is engaged (yujjate), they are engaged (yujjante). It is known (bujjhate), they are know (bujjhante); it is angry (kujjhate), they are angry (kujjhante); it is forsaken (ujjhate), they are forsaken (ujjhante). It is killed (haññate), they are killed (haññante). It is done (kayyate), they are done (kayyante). It is played (dibbate), they are played (dibbante).

442. 448. Ivaṇṇāgamo vā (922).

Sabbehi dhātūhi **yamhi** paccaye^{xl} pare ivaṇṇāgamo hoti vā.

Karīyate, karīyati (M. ii, 101), gacchīyate, gacchīyati.

Vā ti kimatthaṃ? Kayyate.

Sometimes there is insertion of 'i' or 'ī'.

Sometimes, after all roots, when the suffix 'ya' follows, there is the insertion of 'i' or 'ī'.

Doing or it is done (karīyate, karīyati); going or it is gone (gacchīyate, gacchīyati).

Why it is said 'vā' (sometimes)? To allow an exception to this rule such as in the following example: it is done (kayyate).

443. 449. Pubbarūpaṇi ca (923).

Sabbehi dhātūhi **yapaccayo** pubbarūpam āpajjate vā.

Vuḍḍhate, phallate, dammate, sakkate, labbhate, dissate^{xli}.

And the previous form.

Sometimes, after all roots, the suffix 'ya' reaches the previous form.

It is increased (vuḍḍhate); splitting (phallate),²³⁴ taming or it is tamed (dammate); obtaining or it is obtained (labbhate); seeing or it is seen (dissate).

444. 511. Tathā^{xlii} kattari ca (924).

²³³ The suffix 'ya' when added after intransitive roots, it has only the sense of gerund; but after transitive roots it has both meanings.

²³⁴ What is the meaning of 'sakkate' UN

Yathā heṭṭhā bhāva-kammesu yapaccayassa ādeso hoti tathā kattari pi ^{xliii} yapaccayassa ādeso kātabbo.

Bujjhati (JA. i, 403), vijjhati, maññati (Khu. i, 22), sibbati (Vin. ii, 86).

Also in the active voice.

Just as above in the passive and impersonal there is substitution of the suffix 'ya', likewise in the active voice the substitution of the suffix 'ya' should be done. (He) knows (bujjhati), (he) pierces (vijjhati), (he) thinks (maññati), (he) stitches (sibbati).

445. 433. Bhūvādito a (925).

Bhū icc'evamādito dhātugaṇato apaccayo hoti kattari.

Bhavati (Khu. i, 67), paṭhati, pacati, jayati.

After 'bhū' and others there is a.

After the group of roots that begin with 'bhū', there is the suffix 'a' in the active voice.

(He) is (bhavati), (he) reads (paṭhati), (he) cooks (pacati), (he) conquers (jayati).

Formation of 'bhavati':

1. **bhū** (§457)
2. bhū + **ti** (§414)
3. bhū + **a** + ti (§445)
4. bho + a + ti (§485)
5. bhava + a + ti (§513)
6. bhavæ + a + ti (83)
7. **bhavati** (§11)

Formation of 'pacati'

1. **paca** (§457)
2. pacæ (§521)
3. pac + **ti** (§414)
4. pac + **a** + ti (§445)
5. **pacati** (§11)

446. 509. Rudhādito niggahitapubbañ ca (926).

Rudha icc'evamādito dhātugaṇato apaccayo hoti kattari, pubbe niggahitāgamo hoti.

Rundhati (SnA. i, 161), chindati, bhindati.

Caggahanena i ī e o icc'ete paccayā honti niggahitapubbañ ca.

Rundhiti, rundhīti, rundheti, rundhoti, sumbhoti, parisumbhoti.

Also after 'rudha' and others there is (insertion of the) 'niggahita' in front.

After the group of roots beginning with 'rudha', there is the suffix 'a' in the active voice, and in front there insertion of the 'niggahita'.

(He) obstructs (rundhati), (he) cuts (chindati), (he) breaks (bindati).

By taking 'ca' there are also the suffixes 'i', 'ī', 'e', 'o' and the 'niggahita' in front. (He) obstructs (rundhiti, rundhīti, rundheti, rundhoti), (he) strikes (sumbhoti, parisumbhoti).

Formation of 'rundhati', (he obstructs).

1. **rudha** (§457)
2. rudhæ (§521)
3. rudh + **ti** (§414)
4. rudh + **a** + ti (§445)
4. runṛdh + a + ti (§446)
5. runḍh + a + ti (§31)
6. **rundhati** (§11)

447. 510. Divādito yo (928).

Divu icc'evamādito dhātugaṇato yapaccayo hoti kattari.

Dibbati (VinA.i.6), sibbati (Vin.ii.86), yujjhati, vijjhati, bujjhati (Khu.i.33).

After 'divu' and others there is 'yo'.

After the group of roots that begin with 'divu' there is the suffix 'ya' in the active voice.

(He) plays or shines (dibbati), (he) stitches (sibbati), (he) fights (yujjhati), (he) pierces (vijjhati), (he) knows (bujjhati).

Formation of 'dibbati'.

1. **divu** (§457)

2. div~~u~~ (§521)
3. div + **ti** (§414)
4. div + **ya** + ti (§447)
5. div + ~~y~~a + ti (§444)
6. div~~v~~ + a + ti (§28)
7. dibb + a + ti (§20)
8. **dibbati** (11)

448. 512. Svādito ṇu-ṇā-uṇā ca (929).

Su icc'evamādito dhātugaṇato **ṇu ṇā uṇā** icc'ete paccayā honti kattari.

Abhisuṇoti, abhisuṇāti; saṁvuṇoti, saṁvuṇāti; āvuṇoti, āvuṇāti; pāpuṇoti^{xliv}, pāpuṇāti (M. ii, 99).

Also after 'su' there is 'ṇu', 'ṇā', 'uṇā'.

After the group of roots that begin with 'su', there are the suffixes 'ṇu', 'ṇā', 'uṇā' in the active voice.

(He) hears (abhisuṇoti, abhisuṇāti); (he) restrains (saṁvuṇoti, saṁvuṇāti); (he) strings (āvuṇoti, āvuṇāti); (he) reaches (pāpuṇoti, pāpuṇāti).

Formation of 'suṇoti' (he hears).

1. **su** (§457)
2. su + **ti** (§414)
3. su + **ṇu** + ti (§448)
4. su + **ṇo** + ti (§485)
5. **suṇoti** (§11)

Formation of 'suṇāti' (he hears).

1. **su** (§457)
2. su + **ti** (§414)
3. su + **ṇā** + ti (§448)
4. **suṇāti** (§448)

449. 513. Kiyādito nā (930).

Kī icc'evamādito dhātugaṇato **nā**paccayo hoti kattari.

Kiṇāti, jināti (Khu. i, 64), dhunāti, munāti, lunāti, punāti^{xlv}.

After 'kī' and others there is 'nā'.

After the group of roots that begin with 'kī' there is the suffix 'nā' in the active voice.

(He) buys (kiṇāti), (he) conquers (jināti), (he) shakes (dhunāti), (he) knows (munāti), (he) cuts (lunāti), (he) cleans (punāti).

Formation of 'kiṇāti'.

1. **kī** (§457)
2. kī + **ti** (§414)
3. kī + **nā** + ti (§449)
4. **kī** + nā + ti (§517)
5. kī + **ṇā** + ti (§449)
6. **kiṇāti** (§11)

450. 517. Gahādito ppa-ṇhā (931).

Gaha icc'evamādito dhātugaṇato **ppa ṇhā** icc'ete paccayā honti kattari.

Gheppati, gaṇhāti (VinA. i, 20).

After 'gaha' and others there are 'ppa' and 'ṇhā'.

After the group of roots that begin with 'gaha', there are the suffixes 'ppa' and 'ṇhā' in the active voice.

(He) takes (gheppati, gaṇhāti).

Formation of 'gaṇhāti'.

1. **gaha** (§457)
2. gaha + **ti** (§414)
3. gaha + **ṇhā** + ti (§450)
- 4.²³⁵ gah~~he~~ + ṇhā + ti
5. **gaṇhāti** (§11)

²³⁵ Please explain this step and number of sutta. UN

451. 520. Tanādito o-yirā (932).

Tanu icc'evamādito dhātugaṇato **o yira** icc'ete paccayā honti kattari.

Tanoti, tanohi; karoti (M. i, 10), karohi (Khu. ii, 172); kayirati, kayirāhi.

After 'tanu' and others there are 'o' and 'yira'.

After the group of roots that begin with 'tanu' there are the suffixes 'o' and 'yira' in the active voice.

(He) stretches (tanoti), (you) stretch (tanohi); (he) does (karoti), (you) do (karohi); (he) does (kayirati), (you) do (kayirāhi).

Formation of 'tanoti'.

1. **tanu** (§457)
2. **tanu** (§521)
3. **tan** + **ti** (§414)
4. **tan** + **o** + **ti** (§451)
5. **tanoti** (§11)

452. 525. Curādito ñe-ṇayā (933).

Cura icc'evamādito dhātugaṇato **ñe ṇaya** icc'ete paccayā honti kattari, kāritasaññā ca.

Coreti, corayati; cinteti (JA. i, 227), cintayati; manteti, mantayati.

After 'cura' and others there are 'ñe' and 'ṇayā'.

After the group of roots that begin with 'cura', there are the suffixes 'ñe' and 'ṇaya' in the active voice.

(He) steals (coreti, corayati); (he) thinks (cinteti, cintayati); (he) consults (manteti, mantayati).

Formation of 'coreti'.

1. **cura** (§457)
2. **cura** (§521)
3. **cur** + **ti** (§414)
4. **cur** + **ñe** + **ti** (§452)
5. **cur** + **ñe** + **ti** (§523)
6. **cor** + **e** + **ti** (§483)
7. **coreti** (§11)

Formation of 'corayati'.

1. **cura** (§457)
2. **cura** (§521)
3. **cur** + **ti** (§414)
4. **cur** + **ṇaya** + **ti** (§452)
5. **cur** + **ṇaya** + **ti** (§523)
6. **cor** + **aya** + **ti** (§483)
7. **corayati** (§11)

453. 444. Attanopadāni bhāve ca kammani (934).

Bhāve ca kammani ca attanopadāni honti.

Uccate, uccante; majjate, majjante; yujjate, yujjante; kujjhate, kujjhante; labbhate, labhante; kayyate, kayyante.

Also in the impersonal and passive voice there are 'attanopada' (inflections).

There are 'attanopada' (inflections) in the impersonal and passive voice.

Saying or (it) is said (uccate), saying or (they) are said (uccante); (it) is rubbed (majjate), (they) are rubbed (majjante); (it) is engaged (yujjate), (they) are engaged (yujjante); (he) is angry (kujjhate), (they) are angry (kujjhante); obtaining or (it) is obtained (labbhate), obtaining (they) are obtained (labbhante); doing or (it) is done (kayyate), doing or (they) are done (kayyante).

454. 440. Kattari ca (935).

Kattari ca attanopadāni honti.

Maññate, rocate, socate, bujjhate, jāyate (Khu. i, 45).

Also in the active voice.

Also in the active voice there are 'attanopada' (inflections).

(He) thinks (maññate), (he) shines (rocate), (he) grieves (socate), (he) knows (bujjhate), (he) arises (jāyate).

455. 530. Dhātuppaccayehi vibhattiyo (936).

Dhātuniddiṭṭhehi paccayehi **khādi-kāritantehi** vibhattiyo honti.

Titikkhati (Khu. i, 59), jigucchati (M. ii, 87), vīmaṃsati (A. ii, 304), samuddāyati, puttīyati, kāreti (M. ii, 332), pāceti.

After roots with suffixes there are inflections.²³⁶

After roots, which meanings are indicated by the suffixes beginning with 'kha' and ending with 'kārita',²³⁷ there are inflections

(He) endures (titikkhati), (he) is disgusted (jigucchati), (he) investigates (vīmaṃsati), (he) acts like a sea (samuddāyati), (he) treats like a son (puttīyati), (he) causes to do (kāreti), (he) causes to cook (pāceti).

456. 430. Kattari parassapadaṃ (937).

Kattari parassapadaṃ hoti.

Karoti (Khu. vii, 83), pacati, paṭhati, gacchati (M. i, 326).

In the active voice there is the 'parassapada' (inflection).

In the active voice there is the 'parassapada' (inflection).

(He) does (karoti), (he) cooks (pacati), (he) reads (paṭhati), (he) goes (gacchati).

457. 424. Bhūvādayo dhātavo (938).

Bhū icc'evamādayo ye saddagaṇā, te dhātusaññā honti.

Bhavati (M. ii, 338), bhavanti (M. ii, 335), carati, caranti (M. i, 129), pacati, pacanti, cintayati, cintayanti, hoti (M. i, 10), honti (M. i, 10), gacchati (M. iii, 338), gacchanti (A. ii, 5).

'Bhū' and others are (called) roots.

Those group of words that begin with 'bhū' are called roots (dhātu).

(He) is (bhavati), (they) are (bhavanti); (he) walks (carati), (they) walk (caranti); (he) cooks (pacati), (they) cook (pacanti); (he) thinks (cintayati), (they) think (cintayanti); (he) is (hoti), (they) are (honti); (he) goes (gacchati), (they) go (gacchanti).

Iti ākhyāta-kappe dutiyo kaṇḍo

Thus ends the second section in the verb chapter

TATIYA-KAṆḌA

Third Section

458. 461. Kvac'ādivaṇṇānam ekassarānaṃ dvebhāvo (939).

Ādibhūtānaṃ vaṇṇānaṃ ekassarānaṃ kvaci dvebhāvo hoti.

Titikkhati, jigucchati, tikicchati, vīmaṃsati, bubhukkhati, pivāsati, daddallati, dadāti (Khu. i, 49), jahāti (Khu. vii, 96), caṅkamati (A. ii, 212).

Kvacī ti kimatthaṃ? Kampati, calati.

Sometimes there is duplication (dve-bhāvo) of the first letter with one vowel (syllable).

Sometimes there is duplication of the beginning letters that have one vowel.

(He) endures (titikkhati), (he) is disgusted (jigucchati), (he) cures (tikicchati), (he) investigates (vīmaṃsati), (he) wishes to eat (bubhukkhati), (he) wishes to drink (pivāsati), (he) shines brilliantly (daddallati), (he) gives (dadāti), (he) renounces (jahāti), (he) walks up and down (caṅkamati).

Why it is said 'sometimes' (kvaci)? To allow an exception of the rule such as in the following example: (he) trembles (kampati), (he) shakes (calati).

459. 462. Pubbo 'bbhāso (940).

Dvebhūtassa dhātussa yo pubbo, so abbhāsañño hoti.

Dadhāti, dadāti, babhūva.

The previous (syllable) is 'abbhāsa'.

The previous (syllable) of the reduplicated root it is called 'abbhāsa'.

(He) holds (dadhāti), (he) gives (dadāti), (he) became (babhūva).

460. 506. Rasso (941).

Abbhāse vattamānassa sarassa rasso hoti.

Dadhāti, jahāti (Khu. vii, 96).

Short.

The vowel in the previous (syllable) becomes short.

(He) holds (dadhāti), (he) abandons (jahāti).

²³⁶ In this sutta 'dhātuppaccaya', means roots with suffixes beginning with 'kha' and ending with 'kārita', that is from sutta §433 to §438. Suffixes: kha, cha, sa; āya; iya; ñe, ñaya, nāpe, ñāpaya; ala.

²³⁷ Explain formation. UN

461. 464. Dutiya-catutthānaṃ paṭhama-tatiyā (942).

Abbhāsagatānaṃ dutiya-catutthānaṃ paṭhama-tatiyā honti.

Ciccheda, bubhukkhati, babhūva, dadhāti.

First and third of second and fourth.

There are first and third (consonants) of the second and fourth (consonants) which are 'abbhāsa' (previous reduplicated syllables).

(He) cut (ciccheda), (he) wishes to eat (bubhukkhati), (he) became (babhūva), (he) holds (dadhāti).

462. 467. Kavaggassa cavaggo (943).

Abbhāse vattamānassa kavaggassa cavaggo hoti.

Cikicchati, jigucchati, jighacchati (Khu. i, 43), jigīsati^{xlvi} (Khu. v, 359), jaṅgamati, caṅkamati (A. ii, 212).

'Ca' group of 'ka' group.

There is 'ca' group of the 'ka' group of 'abbhāsa' (previous reduplicated syllables).

(He) cures (cikicchati), (he) is disgusted (jigucchati), (he) wishes to eat (jighacchati), (he) wants to carry (jigīsati), (he) goes (jaṅgamati), (he) walks up and down (caṅkamati).

463. 532. Māna-kitānaṃ va-tattaṃ vā (944).

Māna kita icc'etesam dhātūnaṃ abbhāsagatānaṃ vakāra-takārattaṃ hoti vā yathāsaṅkhyam.

Vīmaṃsati, tikicchati (Khu. vi, 183).

Vā ti kimattham? Cikicchati.

Sometimes, there are 'va' and 'ta' of 'māna' and 'kita'.

There are 'va' and 'ta' of the 'abbhāsa' of the roots 'māna' and 'kita'.

(He) thinks (vīmaṃsati), (he) cures (tikicchati).

Why it is said 'vā' (sometimes)? To allow an exception to the rule such as in the following example: (he) cures (cikicchati).

464. 504. Hassa jo (945).

Abbhāse vattamānassa hakārassa jo hoti.

Jahāti (Khu. i, 183), juhvati, juhhoti, jahāra.

There is 'ja' of 'ha'.

There is 'ja' of the letter 'ha' which is 'abbhāsa' (the previous syllable of reduplicated root).

(He) abandons (jahāti), (he) sacrifices (juhvati, juhhoti), (he) carried (jahāra).

465. 463. Antass'ivaṇṇ'ākāro vā (946).

Abbhāsassa antassa ivaṇṇo hoti, akāro vā.

Jigucchati (M. ii, 87), pivāsati, vīmaṃsati, jighacchati (Khu. i, 43), babhūva, dadhāti.

Vā ti kimattham? Bubhukkhati.

Sometimes there are 'i', 'ī', and 'a' of the end.

Sometimes there 'i', 'ī', and 'a' of the end of 'abbhāsa' (reduplicate syllable).

(He) reproaches (jigucchati), (he) wishes to drink (pivāsati), (he) investigates (vīmaṃsati), (he) wishes to eat (jighacchati), (he) became (babhūva), (he) holds (dadhāti).

Why it is said 'vā' (sometimes)? To allow an exception to the rule such as in the following example: (he) wishes to eat (bubhukkhati).

466. 489. Niggahitaṃ ca (947).

Abbhāsassa ante niggahitāgamo hoti vā.

Caṅkamati (M. iii, 154), cañcalati, jaṅgamati.

Vā ti kimattham? Pivāsati, daddallati.

Sometimes there is the 'niggahita'.

Sometimes at the end of the 'abbhāsa' (reduplicated syllable) there is insertion of the 'niggahita'.

(He) walks up and down (caṅkamati), (he) shakes (cañcalati), (he) goes about (jaṅgamati).

Why it is said 'vā' (sometimes)? To allow an exception to the rule such as in the following example: (he) wishes to eat (pivāsati), (he) shines brilliantly (daddallati).

467. 533. Tato pā-mānānaṃ vā-maṃ sesu (948).

Tato abbhāsato pā māna icc'etesam dhātūnaṃ vā maṃ icc'ete ādesā honti yathāsaṅkhyam sapaccaye pare.

Pivāsati, vīmaṃsati.

After that (abbhāsa) there are 'vā' and 'maṃ' of 'pā' and 'māna' when 'sa' follows.

After that 'abbhāsa' (reduplicated syllable), there are the substitutions 'vā' and 'maṃ' respectively of the roots 'pā' and 'māna' when the suffix 'sa' follows.

(He) wishes to drink (pivāsati), (he) investigates (vīmaṃsati).

468. 492. Ṭhā tiṭṭho (949).

Ṭhā icc'etassa dhātussa **tiṭṭhā**deso hoti vā.

Tiṭṭhati (M. i, 155), tiṭṭhatu (M. i, 196); tiṭṭheyya (M. i, 190), tiṭṭheyyum.

Vā ti kimattham? Ṭhāti.

Ṭhā' becomes 'tiṭṭha'.

Sometimes the root 'ṭhā' is substituted by 'tiṭṭha'.

(He) stands, (let he) stand (tiṭṭhatu), (he) would stand (tiṭṭheyya), (they) would stand (tiṭṭheyyum).

Why it is said 'vā' (sometimes)? To allow an exception to this rule such as in the following example: (he) stands (ṭhāti).

469. 494. Pā pivo^{xlvii} (949).

Pā icc'etassa dhātussa **pivā**deso hoti vā.

Pivati (M. ii, 5), pivatu (Khu. i, 175); piveyya, piveyyum.

Vā ti kimattham? Pāti.

'Pā' becomes 'piva'.

Sometimes the root 'pā' is substituted by 'piva'.

(He) drinks (pivati), (let he) drink (pivatu), (he) would drink (piveyya), (they) would drink (piveyyum).

Why it is said 'vā' (sometimes)? To allow an exception to the rule such as in the following example: (he) drinks (pāti).

470. 514. Ñāssa jā-jāṃ-nā (950).

Ñā icc'etassa dhātussa **jā-jāṃ-nā**desā honti vā^{xlviii}.

Jānāti (M. i, 141, 143); jāneyya, jāniyā, jāññā (Khu. i, 37); nāyati.

There are 'jā', 'jāṃ' and 'nā' of 'ñā'.

Sometimes the root 'ñā' is substituted by 'jā', 'jāṃ' and 'nā'.

(He) knows (jānāti), (he) should know (jāneyya, jāniyā, jāññā);²³⁸ (he) knows (nāyati).

471. 483. Disassa passa-dissa-dakkhā vā (951).

Disa icc'etassa dhātussa **passa dissa dakkha** icc'ete ādesā honti vā.

Passati (Khu. i, 53), dissati (Khu. i, 176), dakkhati (Khu. i, 410), adakkha.

Vā ti kimattham? Addasa (M. i, 196).

Sometimes there are 'passa', 'dissa' and 'dakkha'.

Sometimes the root 'disa' is substituted by 'passa', 'dissa' and 'dakkha'.

(He) sees (passati, dissati);²³⁹ (he) will see (dakkhati), (he) saw (adakkha).

Why it is said 'vā' (sometimes)? To allow an exception to this rule such as in the following example: (he) saw (adassa).

472. 531. Byañjanantassa co chapaccayesu ca (952).

Byañjanantassa dhātussa **co** hoti **chapaccayesu** paresu^{xlix}.

Jigucchati, tikicchati, jighacchati.

There is 'ca' of the end consonant when the suffix 'cha' follows.

There is 'ca' of the end consonant of the root when the suffix 'cha' follows.

(He) is disgusted (jigucchati), (he) cures (tikicchati), (he) wishes to eat.

Note:

In 'jigucchati', the root is 'gupa'. After the elision of the end vowel of the root and placing the suffix 'cha', the end consonant of the root is changed to 'c'. In 'tikicchati', the root is 'kita'. After the elision of the end vowel of the root and placing the suffix 'cha', the end consonant of the root is changed to 'c'. In 'jighacchati', the root is 'ghasa'. After the elision of the end vowel of the root and placing the suffix 'cha', the end consonant of the root is changed to 'c'.

473. 529. Ko khe ca (953).

Byañjanantassa dhātussa **ko** hoti **khapaccaye** pare.

Titikkhati (Khu. i, 59), bubhukkhati.

And there is 'ka' when 'kha' follows.

There is 'ka' of the end consonant of the root when the suffix 'kha' follows.

²³⁸ See Kac §508 for 'jāniyā' and 'jāññā'.

²³⁹ According to Kaccāyana 'dissati' can be both active and passive.

(He) endures (titikkhati), (he) wishes to eat (bubhukkhati).

Note:

In 'titikkhati', the root is 'tija'. After the elision of the end vowel of the root and placing the suffix 'kha', the end consonant of the root, 'j', is changed to 'k'.

474. 535. Harassa gī se¹ (954).

Hara icc'etassa dhātussa sabbass'eva **gī**ādeso hoti **sapaccaye** pare.

Jigīsati^{li} (Khu. v, 359).

There is 'gī' of 'hara' when 'sa' follows.

There is substitution by 'gī' of all the root 'hara' when the suffix 'sa' follows.

(He) wishes to carry (jigīsati).

475. 465. Brū-bhūnam āha-bhūvā parokkhāyam (956).

Brū bhū icc'etesaṃ dhātūnaṃ **āha bhūva** icc'ete ādesā honti yathāsaṅkhyam parokkhāyam vibhattiyam.

Āha (M. i, 196), **āhu** (Khu. i, 260); **babhūva**, **babhūvu**.

Parokkhāyam iti kimattham? Abravum (JA. v, 17).

In the 'parokkhā', there are 'āha' and 'bhūva' of 'brū' and 'bhū'.

The roots 'brū' and 'bhū' are substituted by 'āha' and 'bhūva' respectively when there is the inflection 'parokkhā'.

(He) said (āha), (they) said (āhu); (he) was (babhūva), (they) were (babhūvu).

Why it is said 'parokkhā'? To prevent the operation of this rule when there is not 'parokkhā' such as in the following example: (they) were (abravum).

476. 442. Gamiss'anto ccho vā sabbāsu (957).

Gamu icc'etassa dhātussa anto **makāro ccho** hoti vā sabbāsu paccayavibhattīsu.

Gacchamāno (JA. i, 226), **gacchanto** (M. ii, 302). **Gacchati** (M. ii, 338), **gameti**. **Gacchatu**, **gametu**. **Gaccheyya** (VinA. i, 104), **gameyya**. **Agacchā**, **agamā**. **Agacchī**, **agamī**. **Gacchissati**, **gamissati** (VinA. i, 68). **Agacchissā**, **agamissā**.

Gamisse ti kimattham? Icchati (Khu. i, 55).

Sometimes the end of 'gamu' becomes 'ccha' when all (inflections) follow.

Sometimes, when all inflections and suffixes follow, 'm', that is the end of the root 'gamu', going, becomes 'ccha'.

Going (gacchamāno, gacchanto). (He) goes (gacchati, gameti). Go (gacchatu, gametu). (He) should go (gaccheyya, gameyya). (He) went (agacchā, agamā). (He) went (agacchī, agamī). (He) will go (gacchissati, gamissati). (If he) would go (agacchissā, agamissā).

Why it is said 'gamissa' (of 'gamu')? To prevent the operation of this rule when there is not 'gamu' such as in the following example: (he) wishes (icchati).

477. 479. Vacass'ajjatanimhi-m-akāro o (958).

Vaca icc'etassa dhātussa **akāro ottam āpajjate** **ajjatanimhi** vibhattimhi.

Avoca (M. i, 17), **avocum** (M. i, 118).

Ajjatanimhī ti kimattham? Avaca (M. i, 183), **avacū**.

When there is the 'ajjatanī', the 'a' of 'vaca' becomes 'o'.

When there is the inflection 'ajjatanī', the 'a' of the root 'vaca' becomes 'o'.

(He) said (avoca), (they) said (avocum).

Why it is said 'ajjatanī'? To prevent the operation of this rule when there is not the 'ajjatanī' such as in the following example: (he) said (avaca), (they) said (avacū).

478. 438. Akāro dīgham hi-mi-mesu (959).

A-kāro dīgham āpajjate **hi mi ma** icc'etesu vibhattīsu.

Gacchāhi (VinA. i, 68), **gacchāmi** (Khu. v, 324), **gacchāma** (Khu. iii, 28), **gacchāmhe**.

Mikāraggahaṇena **hivibhattimhi** **akāro** kvaci na dīgham āpajjate. **Gacchahi**.

When there are 'hi', 'mi' and 'ma', the letter 'a' becomes long.

When the inflections 'hi', 'mi' and 'ma' follow, the letter 'a' becomes long.

(You) go (gacchāhi), (I) go (gacchāmi), (we) go (gacchāma, gacchāmhe).

By taking the letter 'mi', when there is the inflection 'hi', sometimes the letter 'a' does not become long. (You) go (gacchahi).

479. 452. Hi lopam vā (960).

Hivibhatti **lopam āpajjate** **vā**.

Gaccha, **gacchāhi**; **gama**, **gamāhi**; **gamaya**, **gamayāhi**.

Hī ti kimattham? **Gacchati**, **gamayati**.

Sometimes 'hi' is elided.

Sometimes the inflection 'hi' is elided.

(You) go (gaccha, gacchāhi; gama, gamāhi); (you) cause to go (gamaya, gamayāhi).

Why it is said 'hi'? To prevent the operation of this rule when there is not 'hi' such as in the following example: (he) goes (gacchati), (he) causes to go (gamayati).

480. 490. Hotissar'eh'-oh'-e bhavissantimhi ssassa ca (961).

Hū icc'etassa dhātussa saro **eha-oha-ettam** āpajjate bhavissantimhi, **ssassa** ca lopo hoti vā.

Hehiti, hehinti; hohiti, hohinti; heti, henti. Hehissati, hehissanti; hohissati, hohissanti; hessati (Khu. iii, 25), hessanti.

Hū ti kimattham? Bhavissati (VinA. i, 5), bhavissanti (M. i, 52).

Bhavissantimhi ti kimattham? Hoti.

The vowel of 'hū', becomes 'cha', 'oha' and 'e', when there is the 'bhavissantī' (future) and 'ssa' (is elided).

The vowel of the root 'hū' becomes 'cha', 'oha' and 'e' when there is the 'bhavissantī' and sometimes 'ssa' is elided.

(He) will be (hehiti, hohiti, heti), (they) will be (hehinti, hohinti, henti). (He) will be (hehissati, hohissati, hessati), (they) will be (hehissanti, hohissanti, hessanti).

Why it is said 'hū'? To prevent the operation of this rule when there is not 'hū' such as in the following example: (he) will be (bhavissati), (they) will be (bhavissanti).

Why it is said 'bhavissantimhi' (in the future)? To prevent the operation of this rule when there is not the 'bhavissantī' such as in the following example: (he) is (hoti).

481. 524. Karassa sapaccayassa kāho (962).

Kara icc'etassa dhātussa sapaccayassa **kāhādeso** hoti vā bhavissantimhi vibhattimhi, **ssassa** ca niccam lopo hoti.

Kāhati (JA. ii, 401), kāhiti (Khu. i, 64); kāhasi (Khu. i, 36), kāhisi; kāhāmi (DhA. i, 288), kāhāma.

Vā ti kimattham? Karissati (VinA. i, 75), karissanti (DhA. i, 153).

Sapaccayaggahaṇena aññehi pi bhavissantiyā vibhattiyā **khāmi khāma chāmi chāma** icc'ādayo ādesā honti. Vakkhāmi (JA. i, 366), vakkhāma (JA. i, 170); vacchāmi (Vin. iii, 76), vacchāma.

There is 'kāha' of 'kara' together with the suffix.

Sometimes, the root 'kara' together with the suffix is substituted by 'kāha' when there is the inflection 'bhavissantī', and there is always elision of 'ssa'.

(He) will do (kāhati, kāhiti); (you) will do (kāhasi, kāhisi); (I) will do (kāhāmi), (we) will do (kāhāma).

Why it is said 'vā' (sometimes)? To allow an exception to this rule such as in the following example: (he) will do (karissati), (they) will do (karissanti).

By taking 'sapaccaya', after other (roots) also, the 'bhavissantī' inflection is changed to 'khāmi', 'khāma', 'chāmi', 'chāma'. (I) will say (vakkhāmi), (we) will say (vakkhāma); (I) will dwell (vacchāmi), (we) will dwell (vacchāma).

Iti ākhyāta-kappe tatiyo kaṇḍo.

Thus ends the third section in the verb chapter

CATUTTHA-KAṆḌA

FOURTH SECTION

482. 508. Dā-d-antass'am mi-mesu (972).

Dā icc'etassa dhātussa antassa **am** hoti **mi ma** icc'etesu.

Dammi (Khu. v, 325), damma.

When 'mi' and 'ma' follow there is 'am' of the end of 'dā'.

When 'mi' and 'ma' follow, there is 'am' of the end of the root 'dā'.

(I) give (dammi), (we) give (damma).

483. 527. Asaṃyogantassa vuddhi kārite (973).

Asaṃyogantassa dhātussa kāriye vuddhi hoti.

Kāreti (M. ii, 332), kārenti (M. i, 121); kārayati, kārayanti; kārāpeti (Vin. i, 240), kārāpenti (Vin. i, 218); kārāpayati, kārāpayanti.

Asaṃyogantasse ti kimattham? Cintayati, mantayati.

In the causative there is strengthening of (vowel of the root that) does not end in a conjunct consonant.

In the causative, there is strengthening of (the vowel of) the root that does not end in a conjunct consonant.

(He) causes to do (kāreti, kārayati, kārāpeti, kārāpayati), (they) cause to do (kārenti, kārayanti, kārāpenti, kārāpayanti).

Why it is said 'asaṃyogantassa' (that does not end in a conjunct consonant)? To prevent the operation of this rule when it does end in a conjunct consonant such as in the following example: (he) thinks (cintayati), (he) consults (mantayati).

484. 542. Ghaṭṭādīnaṃ vā (974).

Ghaṭṭādīnaṃ dhātūnaṃ asaṃyogantānaṃ vuddhi hoti vā kārite.

Ghāṭeti (Vin. ii, 295), ghaṭeti (Vin. ii, 295); ghāṭayati, ghaṭayati; ghāṭāpeti, ghaṭāpeti; ghāṭāpayati, ghaṭāpayati; gāmeti, gameti; gāmayati, gamayati; gāmāpeti, gamāpeti; gāmāpayati, gamāpayati.

Ghaṭādīnam iti kimattham? Kāreti.

Sometimes of 'ghaṭa' and others.

Sometimes, in the causative there is strengthening of (the vowel of) the root that does not end in a conjunct consonant, of roots 'ghaṭa' and others.

(He) causes to try (ghāṭeti, ghaṭeti; ghāṭayati, ghaṭayati; ghāṭāpeti, ghaṭāpeti; ghāṭāpayati, ghaṭāpayati; (he) causes to go (gāmeti, gameti; gāmayati, gamayati; gāmāpeti, gamāpeti; gāmāpayati, gamāpayati).

Why it is said 'ghaṭādīnam' (of 'ghaṭa' and others)? To prevent the operation of this rule when there is not 'ghaṭa' and others such as in the following example: (he) causes to do (kāreti).

485. 434. Aññesu ca (975).

Aññesu ca paccayesu sabbesaṃ dhātūnaṃ asaṃyogantānaṃ vuddhi hoti.

Jayati, hoti, bhavati.

Caggahaṇena ṇupaccayassā pi vuddhi hoti. Abhisuṇoti.

And in others.

And when other suffixes (other than the causative) follow, there is strengthening of (the vowel of) all roots that does not end in a conjunct consonant.

(He) conquers (jayati), (he) is (hoti), (he) is (bhavati).

By taking 'ca' there is also strengthening of the suffix 'ṇu'. (He) hears (abhisuṇoti).

486. 543. Guha-dusānaṃ dīghaṃ (977).

Guha dusa icc'etesāṃ dhātūnaṃ saro dīghaṃ āpajjate kārīte.

Gūhayati, dūsayati.

There is long of 'guha' and 'dusa'.

The vowel of the roots 'guha' and 'dusa' becomes long in the causative.

(He) causes to protect (gūhayati), (he) causes to injure, spoil (dūsayati).

487. 478. Vaca-vasa-vahādīnam ukāro vassa ye (978-9).

Vaca vasa vaha icc'evamādīnaṃ dhātūnaṃ vakārassa ukāro hoti yapaccaye pare.

Uccate, vuccati (VinA. i, 17); vussati (M. i, 201); vuyhati (Khu. vii, 3).

When there is 'ya', the 'v' of 'vaca', 'vasa', 'vaha' and others becomes 'u'.

When the suffix 'ya' follows, there is 'u' of the 'v' of the roots 'vaca', 'vasa', 'vaha' and others.

(It) is said (uccati, vuccati); (he) causes to live (vussati); (he) is carried away (vuyhati).²⁴⁰

488. 481. Havipariyayo lo vā (980).

Hakārassa vipariyayo hoti yapaccaye pare, yapaccayassa ca lo hoti vā.

Vulhati, vuyhati (Khu. vii, 3).

There is reversion of 'ha' and sometimes there is 'la'.

When the suffix 'ya' follows, there is reversion of the letter 'h', and sometimes there is 'la' of 'ya'.

(It) is carried (vulhati, vuyhati).

Formation of 'vuyhati'.

It comes from the root 'vaha', carrying.

1. **vaha** (§457)

2. **vahā** (§521)

3. vah + **ti** (§414)

4. vah + **ya** + ti

5. **vuh** + ya + ti (§487)

6. **vuy** + **ha** + ti (§488)

7. **vuyhati** (§11)

489. 519. Gahassa ghe ppe (981).

Gaha icc'etassa dhātussa sabbassa ghekāro hoti ppapaccaye pare.

Gheppati.

When there is 'ppa' there is 'ghe' of 'gaha'.

²⁴⁰ Please, explain formation. UN

When the suffix 'ppa'²⁴¹ follows, there is 'ghe' of all the root 'gaha'.
(He) takes (gheppati).

490. 518. halopo ṇhāmhi (982).

Gaha icc'etassa dhātussa **hakā**rassa lopo hoti **ṇhāmhi** paccaye pare.

Gaṇhāti (VinA. i, 20).

When there is 'ṇhā', there is elision of 'ha'.

When the suffix 'ṇhā'²⁴² follows, there is elision of the letter 'h' of the root 'gaha'.

(He) takes (gaṇhāti).

491. 523. Karassa kāsattam ajjatanimhi (983).

Kara icc'etassa dhātussa sabbassa **kāsattam** hoti vā ajjatanimhi vibhattimhi.

Akāsi (M. ii, 194), akāsum. Akari, akarum (D. ii, 204).

Kāsattamitibhāvaniddesena aññatthā pi sāgamo hoti. Ahosi (VinA. i, 10), adāsi (VinA. i, 9).

In the 'ajjatanī' there is 'kāsa' of 'kara'.

Sometimes, when the 'ajjatanī' inflection follow, there is 'kāsa' of all the root 'kara'.

(He) did (akāsi, akari), (they) did (akāsum, akarum).

By showing state as 'kāsatta', also when there are other (inflections), there is insertion of 's'. (He) was (ahosi), (he) gave (adasi).

492. 499. Asasmā mi-mānarṇ mhi-mhā 'ntalopo ca (987).

Asa icc'etāya dhātuyā **mi ma** icc'etesam vibhattinam **mhi-mhā**desā honti vā, dhātvantassa lopo ca.

Amhi (M. ii, 302), amha. Asmi (M. i, 49), asma.

After 'asa' there are 'mhi' and 'mha' of 'mi' and 'ma' and elision of the end (consonant) of the root.

Sometimes, there are the substitutions 'mhi' and 'mha' of the inflections 'mi' and 'ma' of the root 'asa', and elision of the end (consonant) of the root.

(I) am (amhi, asmi), (we) are (amha, asma).

493. 498. Thassa tthattam (988).

Asa icc'etāya dhātuyā **thassa** vibhattissa **tthattam** hoti, dhātvantassa lopo ca.

Attha (JA. i, 222).

There is 'ttha' of 'tha'.

There is 'ttha' of the inflection 'tha' of the root 'asa', and elision of end (consonant) of the root.

(You) are (attha).

494. 495. Tissa tthittam (989).

Asa icc'etāya dhātuyā **tissa** vibhattissa **tthittam** hoti, dhātvantassa lopo ca.

Atthi (Vin. i, 153).

There is 'tthi' of 'ti'.

There is 'tthi' of the inflection 'ti' of the root 'asa', and elision of the end (consonant) of the root.

(He) is (atthi).

495. 500. Tussa tthuttam (991).

Asa icc'etāya dhātuyā **tussa** vibhattissa **tthuttam** hoti, dhātvantassa lopo ca.

Atthu (D. iii, 159).

There is 'tthu' of 'tu'.

There is 'tthu' of the inflection 'tu' of the root 'asa', and elision of the end (consonant) of the root.

(Let it) be (atthu).

496. 497. Simhi ca (992).

Asass'eva dhātussa **simhi** vibhattimhi antassa lopo ca hoti.

Ko nu tvam asi (S. i, 104) mārisa?

And when there is 'si'.

When there is 'si', there is elision of the end (consonant) of the root 'asa'.

Who are you Sir?

²⁴¹ 'Ppa' is one of the conjugational signs (vikaraṇa) of the 'kiyādi' group.

²⁴² 'ṇhā' is one of the conjugational signs (vikaraṇa) of the 'kiyādi' group.

497. 477. Labhasmā ī-imnāṁ ttha-tthaṁ (1003).

Labha icc'etāya dhātuyā ī-imnāṁ vibhattīnaṁ **ttha-tthaṁ**ādesā honti, dhātvantassa lopo ca.

Alattha (M. ii, 239), alatthaṁ (M. ii, 188).

There are 'ttha' and 'tthaṁ' of 'ī' and 'im' of 'labha'.

There are substitutions 'ttha' and 'tthaṁ' of the inflections 'ī' and 'im' of the root 'labha', and elision of the end (consonant) of the root.

(He) got (alattha), (I) got (alatthaṁ).

498. 480. Kusasmā-d-ī cchi (1004).

Kusa icc'etāya dhātuyā īvibhattissa **ccchi** hoti, dhātvantassa lopo ca.

Akkocchi (Khu. i, 13).

There is 'ccchi' of 'ī' of 'kusa'.

There is 'ccchi' of the inflection 'ī' of the root 'kusa', and elision of the end (consonant) of the root.

(He) abused (akkocchi).

499. 507. Dādhātussa dajjāṁ (1005).

Dā icc'etassa dhātussa sabbassa **dajjā**deso hoti vā.

Dajjāmi, dajjeyya; dadāmi (Khu. v, 229), dadeyya (Vin.A. i, 38).

There is 'dajja' of the root 'dā'.

Sometimes there is substitution 'dajja' of the whole root 'dā'.

(I) give (dajjāmi, dadāmi). (he) should give (dajjeyya, dadeyya).

500. 486. Vadassa vajjāṁ (1006).

Vada icc'etassa dhātussa sabbassa **vajjā**deso hoti vā.

Vajjāmi, vajjeyya; vadāmi (M. i, 11), vadeyya (M. i, 105).

There is 'vajja' of 'vada'.

Sometimes there is the substitution 'vajja' of the whole root 'vada'.

(I) say (vajjāmi, vadāmi), (I) should say (vajjeyya, vadeyya).

501. 443. Gamissa ghammāṁ (1013).

Gamu icc'etassa dhātussa sabbassa **ghammā**deso hoti vā.

Ghammatu, ghammāhi, ghammāmi.

Vā ti kimatthaṁ? Gacchatu, gacchāhi (JA. iv, 149), gacchāmi (Vin. iii, 12).

There is 'ghamma' of 'gamu'.

Sometimes there is the substitution 'ghamma' of the whole root 'gamu'.

(Let it) go (ghammatu, ghammāhi), (I) go (ghammāmi).

Why it is said 'vā' (sometimes)? To allow an exception to this rule such as in the following example: (let it) go (gacchatu, gacchāhi), (I) go (gacchāmi).

502. 493. Yamhi dā-dhā-mā-ṭhā-hā-pā-maha-mathādinam ī (1014).

Yamhi paccaye pare **dā dhā mā ṭhā hā pā maha matha** icc'evamādinam dhātūnaṁ anto ikāram āpajjate.

Dīyati (JA. iv, 147), dhīyati, mīyati (A. i, 356), ṭhīyati, hīyati, pīyati, mahīyati, mathīyati.

When there is 'ya', there is 'ī' of 'dā', 'dhā', 'mā', 'ṭhā', 'hā', 'pā', 'maha', 'matha'.

When the suffix 'ya' follows, the end of the roots 'dā', 'dhā', 'mā', 'ṭhā', 'hā', 'pā', 'maha', 'matha', becomes 'ī'.

(It) is given (dīyati), (it) is contained (dhīyati), (it) is measured (mīyati), standing (ṭhīyati), (it) is abandoned (hīyati), (it) is drunk (pīyati), (it) is honored (mahīyati), (it) is churned (mathīyati).

503. 485. Yajass'ādiss'i (1015).

Yaja icc'etassa dhātussa ādissa ikārādeso hoti yapaccaye pare.

Ijjate mayā Buddhho.

There is 'ī' of the beginning of 'yaja'.

When the suffix 'ya' follows, there is the substitution 'ī' of the beginning of the root 'yaja'.

The Buddha (Buddho) is worshipped (ijjate) by me (mayā).

504. 470. Sabbato umṁ iṁsu (1016).

Sabbehi dhātūhi **umṁ**vibhattissa **iṁsu**ādeso hoti.

Upasaṅkamimsu (M. i, 118), nisīdimsu (M. i, 118).

After all (roots) there is 'imsu' of 'um'.

After all roots, there is the substitution 'imsu' of the inflection 'um'.

(They) approached (upasaṅkamimsu), (they) sat (nisidimsu).

505. 482. Jara-marāṇaṃ jīra-jiyya-miyyā^{lii} vā (1018).

Jara mara icc'etesam dhātūnaṃ **jīra-jiyya-miyyādesā** honti vā.

Jirati (A. ii, 48), jīranti (Khu. i, 36); jiyyati (Khu. v, 397), jiyyanti; miyyati (Khu. i, 405), miyyanti (Khu. vi, 157); marati (Khu. vii, 92), maranti (DhA. i, 147).

Sometimes there are 'jīra', 'jiyya' and 'miyya' of 'jara' and 'mara'.

Sometimes there are the substitutions 'jīra', 'jiyya' and 'miyya' of the roots 'jara' and 'mara'.

(He) becomes old (jīrati, jiyyati), (they) become old (jīranti, jiyyanti); (he) dies (miyyati, marati), (they) die (miyyanti, maranti).

506. 496. Sabbatth'āsass'ādilopo ca (1019).

Sabbattha vibhattipaccayesu **asa** icc'etassa dhātusssa **ādissa** lopo hoti vā.

Siyā (M. i, 62), santi (Khu. i, 54), sante (Khu. ii, 216), samāno (Khu. vi, 234).

Vā ti kimatthaṃ? Asi (Khu. vi, 157).

Everywhere there is elision of the beginning of 'asa'.

Sometimes, when all inflections and suffixes follow, there is elision of the beginning of the root 'asa'.

(It) may be (siyā), (they) are (santi, sante), being (samāno).

Why it is said 'vā' (sometimes)? To allow an exception of this rule such as in the following example: (you) are (asi).

507. 501. Asabbadhātuke bhū (1020).

Asass'eva dhātussa **bhū** hoti vā asabbadhātuke.

Bhavissati (M. i, 10), bhavissanti (M. i, 52).

Vā ti kimatthaṃ? Āsum.

In the 'asabbadhātuka' there is 'bhū'.

Sometimes, in the 'asabbadhātuka',²⁴³ there is 'bhū' of the root 'asa'.

(He) will be (bhavissati), (they) will be (bhavissanti).

Why it is said 'vā' (sometimes)? To allow an exception of this rule such as in the following example: (they) were (āsum).

508. 515. Eyyassa ñāto iyā-ñā (1021).

Eyyassa vibhattissa **ñā** icc'etāya dhātuyā parassa **iyā-ñāadesā** honti vā.

Jāniyā, jāññā (Khu. i, 37).

Vā ti kimatthaṃ? Jāneyya (Khu. i, 401).

After 'ñā', there are 'iya' and 'ñā' of 'eyya'.

Sometimes, after the root 'ñā', there are the substitutions 'iya' and 'ñā' of the following inflection 'eyya'.

(He) may know (jāniyā, jāññā).

509. 516. Nāssa lopo yakāratam (1022).

Ñā icc'etāya dhātuyā parassa **nāpaccayassa** lopo hoti vā, **yakārattañ** ca.

Jaññā (Khu. i, 37), nāyati.

Vā ti kimatthaṃ? Jānāti (M. i, 143).

There is elision of 'nā' or 'ya'.

There is elision of the suffix 'nā' of the root 'ñā' or it is changed to 'ya'.

(He) may know (jaññā), (he) knows (nāyati).

Why it is said 'vā' (sometimes)? To allow an exception of this rule such as in the following example: (he) knows (jānāti).

510. 487. Lopañ c'ettam akāro (1023).

Akārapaccayo lopam āpajjate, **ettañ** ca hoti vā.

Vajjemi (VinA. i, 336), vademi; vajjāmi, vadāmi (Khu. i, 115).

There is elision of 'a' or the state of 'e'.

The suffix 'a'²⁴⁴ is elided or it is changed to 'e'.

(I) speak (vajjemi, vademi, vajjāmi, vadāmi).

²⁴³ The 'asabbadhātuka' are all except 'vattamānā' (present), 'pañcamī' (imperative), 'sattamī' (potential) and 'hiyyatanī' (imperfect).

²⁴⁴ The suffix 'a' is the conjugational sign (vikaraṇa).

511. 521. Uttam okāro (1024).

Okārapaccayo uttam āpajjate vā.

Kurute (Khu. i, 241), karoti (M. i, 10).

Okāro ti kimattham? Hoti.

There is 'u' of letter 'o'.

Sometimes the suffix 'o' becomes 'u'.

(He) does (kurute, karoti).

Why it is said 'okāro' (the letter 'o')? To prevent the operation of this rule when there is not the letter 'o' such as in the following example: (he) is (hoti).

512. 522. Karass'ākāro ca (1025).

Kara icc'etassa dhātussa akāro^{liii} uttam āpajjate vā.

Kurute (Khu. i, 241), karoti (M. i, 10); kubbanti (Khu. v, 398); kayirati.

Karasse ti kimattham? Sarati (Khu. i, 8), marati (Khu. vii, 92).

And the letter 'a' of 'kara'.

Sometimes the letter 'a' of 'kara' becomes 'u'.

(He) does (kurute, karoti); (they) do (kubbanti); (he) does (kayirati).

Why it is said 'karassa' (of 'kara')? To prevent the operation of this rule when there is not 'kara' such as in the following example: (he) remembers (sarati), (he) dies (marati).

513. 435. O ava sare (1027).

Okārassa dhātvantassa sare pare avādeso hoti.

Cavati (Khu. vii, 92), bhavati (Khu. i, 67).

O ti kimattham? Jayati^{liv} (Khu. v, 354).

When there is a vowel, there is 'ava' of 'o'.

When a vowel follows, there is the substitution 'ava' of the letter 'o' which is the end of the root.

(He) falls away (cavati), (he) is (bhavati).

Why it is said 'o'? To prevent the operation of this rule when there is not 'o' such as in the following example: (he) conquers (jayati).

514. 491. E aya (1028).

Ekārassa dhātvantassa sare pare ayādeso hoti.

Nayati, jayati^{lv} (Khu. v, 354).

There is 'aya' of 'e'.

When a vowel follows, there is the substitution 'aya' of the letter 'e' which is the end of the root.

(He) leads (nayati), (he) conquers (jayati).

515. 541. Te āv'-āyā kārīte (1029).

Te o e icc'ete āva-āyādeso pāpuṇanti kārīte.

Lāveti, nāyeti.

Yogavibhāgena aññasmim pi ekārassa āyādeso hoti. Gāyati (JA. i, 418), gāyanti (Vin. ii, 351).

Those ('e' and 'o') in the causative become 'āva' and 'āya'.

In the causative those 'e' and 'o' are changed to 'āva' and 'āya'.

(He) causes to cut (lāveti), (he) causes to lead (nāyeti).

By dividing the sutta, also when other follow there is the substitution 'āya' of the letter 'e'. (He) sings (gāyati), (they) sing (gāyanti).

516. 466. Ikārāgamo asabbadhātukamhi (1030).

Sabbasmim asabbadhātukamhi ikārāgamo hoti.

Gamissati (VinA. iii, 281), karissati (M. i, 31), labhissati, pacissati.

Asabbadhātukamhi ti kimattham? Gacchati, karoti, labhati (Khu. i, 67), pacati (JA. ii, 238).

When there is 'asabbadhātuka', there is insertion of the letter 'i'.

There is insertion of 'i' in all 'asabbadhātuka'.

(He) will go (gamissati), (he) will do (karissati), (he) will obtain (labhissati), (he) will cook (pacissati).

Why it is said 'asabbadhātukamhi'? To prevent the operation of this rule when there is not 'asabbadhātuka' such as in the following examples: (he) goes (gacchati), (he) does (karoti), (he) obtains (labhati), (he) cooks (pacati).

517. 488. Kvaci dhātu-vibhatti-paccayānam dīgha-viparīt'-ādesa-lop'-āgamā ca (1105).

Idha ākhyāte aniddiṭṭhesu^{lv} sādhanesu kvaci dhātu-vibhatti-paccayānam dīgha viparīt'ādesa lop'āgama icc'etāni kāriyāni jinavacanānurūpāni kātabbāni.

Jāyati (Khu. i, 23), kareyya (Khu. vii, 334), jāniyā, siyā (M. i, 62), kare (Khu. vii, 109), gacche (Khu. vii, 391), jaññā (Khu. v, 78), vakkhetha, dakkhetha, dicchati, agacchi, agacchum, ahosi (VinA. i, 6), ahesum (VinA. i, 7) icc'evamādini aññāni pi sādhanāni yojetabbāni.

Sometimes there are insertion, elision, substitution, reversion, lengthening of suffixes, inflections, roots.

Here in the chapter of verbs, in the examples that have not been show, sometimes, these operations are to be done according the Word of the Conqueror to suffixes, inflections and roots: insertion, elision, substitution, reversion and lengthening.²⁴⁵

(It) is arisen (jāyati), (he) should do, (he) should know (jāniyā), (he) would be (siyā), (he) should do (kare), (he) should go (gacche), (he) may know (jaññā), (you) speak (vakkhetha), (you) see (dakkhetha), (he) sees (dicchati), (he) came (agacchi), (they) came (agacchum), (it) was (ahosi), (they) were (ahesum). Thus also other examples should be formed.

518. 446. Attanopadāni parassapadattam (1031).

Attanopadāni kvaci parassapadattam āpajjante.

Vuccati (Khu. i, 22), labbhati (Khu. v, 97), paccati (Khu. i, 23).

Kvacī ti kimattham? Kariyate, labbhate, paccate.

The 'attanopada' (inflections) are changed to 'parassapada'.

Sometimes the 'attanopada' (inflections) are changed 'parassapada'.

(It) is said (vuccati), (it) is obtained (labbhati), (it) is cooked (paccate).

Why it is said 'kvaci' (sometimes)? To allow an exception to this rule such as in the following examples: (it) is done (kariyate), (it) is obtained (labbhate), (it) is cooked (paccate).

519. 457. Akārāgamo hiyyattani-ajjatanī-kālātipattisu (1032).

Kvaci ākārāgamo hoti hiyyattani-ajjatanī-kālātipatti icc'etāsu vibhattisu.

Agamā, agamī, agamissā.

Kvacī ti kimattham? Gamā, gamī, gamissā.

The is insertion of the letter 'a' in the 'hiyyattani', 'ajjatanī' and 'kālātipatti'.

Sometimes, when there are the inflections of the 'hiyyattani', 'ajjatanī' and 'kālātipatti', there is insertion of the letter 'a'.

(He) went (agamā, agamī), (he) should have gone (agamissā).

Why it is said 'kvaci' (sometimes)? To allow an exception of this rule such in the following examples: (he) went (gamā, gamī), (he) should have gone (gamissā).

520. 502. Brūto ī timhi (1033).

Brū icc'etāya dhātuyā īkārāgamo hoti timhi vibhattimhi.

Bravīti.

After 'brū', when there is 'ti', there is 'ī'.

After the root 'brū', when there is the inflection 'ti', there insertion of the letter 'ī'.

(He) speaks (bravīti).

521. 425. Dhātuss'anto lopo 'nekasarassa (1034).

Dhātussa anto kvaci lopo hoti anekasarassa.

Gacchati, sarati, marati.

Anekasarasse ti kimattham? Pāti, yāti (Khu. v, 113), vāti (Khu. v, 126).

Kvacī ti kimattham? Mahiyati, mathiyati.

There is elision of the end of the root which has various vowels.

Sometimes there is elision of the end (consonant) of the root which has various vowels.

(He) goes (gacchati), (he) remembers (sarati), (he) dies (marati).²⁴⁶

Why it is said 'anekasarassa' (of many vowels)? To prevent the operation of this rule when there is only one syllable such as in the following example: (he) protects, (he) goes (yāti), (he) blows (vāti).

Why it is said 'kvaci' (sometimes)? To allow an exception to this rule such in the following example: (he) honors (mahiyati), (he) churns (mathiyati).²⁴⁷

²⁴⁵ I have translated 'sādhana' as examples. You also mention that 'sādhana' means 'kattu', 'kamma' and 'bhāva'. I have translated 'kāriyāni' (what has to be done) as operations.
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²⁴⁶ The root 'gamu' has 'u' as end vowel which is elided according to this sutta.

522. 476. Isu-yamūnam anto ccho vā (1035).

Isu yamu icc'etesam dhātūnam anto ccho hoti vā.

Icchati (Khu. i, 55), niyacchati.

Vā ti kimattham? Esati (DAA. iii, 190), niyamati.

Sometimes the end of 'isu' and 'yamu' becomes 'ccha'.

Sometimes the end of the roots 'isu' and 'yamu' becomes 'ccha'.

(He) wishes (icchati), (he) regulates (niyacchati).

Why it is said 'vā' (sometimes)? To allow an exception to this rule such as in the following example: (he) seeks (esati), (he) determines (niyamati).

523. 526. Kāritānam ṇo lopam.

Kārita icc'etesam paccayānam ṇo lopam āpajjate.

Kāreti (M. ii, 332), kārayati, kārāpeti (Vin. i, 240), kārāpayati.

There is elision of the 'ṇ' of the causative.

The 'ṇ' of the causative suffixes is elided.

(He) causes to do (kāreti, kārayati, kārāpeti, kārāpayati).

Sāsanattham samuddiṭṭham, may'ākhyātam samāsato.

Sakam buddhivisesena, cintayantu vicakkhaṇā.

For the sake of the Dispensation it has been shown by me this verb chapter in brief.

By one's special knowledge let the wise ones think again and again.

ti ākhyāta-kappe catuttho kaṇḍo.

Thus ends the fourth section in the verb chapter

khyāta-kappo niṭṭhito.

End of the Verb Chapter

7-KIBBIDHĀNA-KAPPA²⁴⁸

(Primary Derivative Chapter)

PAṬHAMA-KAṆḌA

(First Section)

(K) Buddham nāṇasamuddam,
Sabbaññum lokahetukhīṇamatim²⁴⁹;
Vanditvā pubbam aham,
Vakkhāmi sasāadhanam hi kitakappam.

(Kh) Sāadhanamūlam hi payogam,
Āhu payogamūlam atthañ ca;
Atthesu²⁵⁰ visāradamatayo,
Sāsanassudharā jinassa matā.

(G) Andho desakavikalo,
Ghatamadhutelāni bhājanena²⁵¹ vinā.
Naṭṭho naṭṭhāni yathā,
Payogavikalo tathā attho.

²⁴⁷ When there is the suffix 'ya' after the roots 'maha' and 'matha', the end vowel of the roots, 'a', is not elided, but, according to sutta 502, the end vowel of the root is changed to 'ī'.

²⁴⁸ "Kibbidhāna" comes from "kit", the name of the primary suffix and "vidhāna", arrangement, treatment, process.

²⁴⁹ Khinamatim (Sī).

²⁵⁰ Atthe (K). Attha (Sī, K).

²⁵¹ Bhājanehi (K).

(Gh) Tasmā saṃrakkhaṇattham²⁵²,
Munivacanatthassa dullabhass' āham.
Vakkhāmi sissakahitaṃ,
Kitakappaṃ sādhanena yutaṃ.

(K) Having paid homage first to the Buddha who is an ocean of wisdom, who is omniscient, who has inexhaustible wisdom however much he has to preach to the world, I will speak the primary derivative chapter (kita-kappa) together with "sādhana".

(Kh) Those who have brave wisdom in meanings, the wise ones who are the upholders of the Dispensation of the Conqueror, say that the example is rooted in "sādhana" and the meaning is rooted in example.

(G) Just as a blind person, who lacks a person giving him directions, is lost, just as ghee, honey and oil without a bowl are destroyed, likewise the meaning that is devoid of example is lost.²⁵³

(Gh) Therefore to protect the meaning of the Word of the Sage which is difficult to obtain I will speak the primary derivative chapter (kita-kappa) which is beneficial to the students together with "sādhana".

524. 561. Dhātuyā kammādimhi ño (1106).

Dhātuyā kammādimhi ñapaccayo hoti.

Kammaṃ karotī ti kammakāro (Vin. ii, 102). Evaṃ kumbhakāro (M. ii, 237), mālākāro (KhuA. 109), kaṭṭhakāro, rathakāro (Khu. v, 246), rajatakāro, suvaṇṇakāro, pattaḡgāho, tantavāyo (Vin. i, 371), dhaññamāyo, dhammakāmo (Khu. i, 295), dhammacāro.

When there is an object which is at the beginning, there is "ña" after the root.

When there is an object which is at the beginning, there is the suffix "ña" after the root.

(He) does (karoti) work (kammaṃ), so (ti) (he is) a worker (kammakāro). Thus, a potter (kumbhakāro), garland-maker (mālākāro), wood-maker (kaṭṭhakāro), chariot-maker (rathakāro), silversmith (rajatakāro), goldsmith (suvaṇṇakāro), bowl holder (pattaḡgāho), weaver (tantavāyo), measurer of grain (dhaññamāyo), one who has desire for the Dhamma (dammakāmo), one who practices the Dhamma (dhammacāro).

Formation of "kumbhakāro"

1. kumbhaṃ + kara + ña (§524)
2. ña is named "kit" by "aññe kit" (§546)
3. ña is in the subject "sadhāna" (kattu sadhāna) by "kattari kit" (§624)
5. ñ is elided (§523)
6. kumbhaṃ + kāra
7. we regard "kumbhaṃ + kāra" as a noun (§601)
8. kumbhaṃ + kāra + si (§54)
9. kumbhaṃ + kāra + o (§104)
10. kumbha + kāra + o (§317, 318)
11. kumbhakāro (§327)

525. 565. Saññāyam a nu (1107).

Saññāyam abhidheyyāyaṃ dhātuyā kammādimhi akārapaccayo hoti, nāmamhi ca nukārāgamo hoti.

Ariṃ dametī ti Arindamo (Khu. vi, 54), rājā. Vessaṃ taratī ti Vessantaro (Khu. iv, 392), rājā. Taṇhaṃ karotī ti Taṇhaṅkaro (ApA. i, 54), Bhagavā. Medhaṃ karotī ti Medhaṅkaro (Khu. iv, 381), Bhagavā. Saraṇaṃ karotī ti Saraṇaṅkaro (ApA. i, 54), Bhagavā. Dīpaṃ karotī ti Dīpaṅkaro (Khu. iv, 323), Bhagavā.

In a name there are "a" and "nu".

²⁵² Saṃrakkhattham (K).

²⁵³ Which would be the English translation of "sādhana". UN

When a name is to be said and when there is the object at the beginning, there is the suffix "a" after the root, and in a noun (after the object) there is insertion of "nu".

[The following are proper names]

Ariṃ dametī ti Arindamo (Khu. vi, 54), rājā. Vessaṃ taratī ti Vessantaro (Khu. iv, 392), rājā. Taṇhaṃ karotī ti Taṇhaṅkaro (ApA. i, 54), Bhagavā. Medhaṃ karotī ti Medhaṅkaro (Khu. iv, 381), Bhagavā. Saraṇaṃ karotī ti Saraṇaṅkaro (ApA. i, 54), Bhagavā. Dīpaṃ karotī ti Dīpaṅkaro (Khu. iv, 323), Bhagavā.

Formation of "arindamo"

1. ari + damu
2. ari + nu + damu + a
3. ari + nu + dam + a
4. ari + ṃ + dam + a (§537)

526. 567. Pure dadā ca iṃ (1108).

Purasadde ādimhi **dadā** icc' etāya dhātuyā **akārapaccayo** hoti, **purasaddassa** **akārassa** ca **iṃ** hoti.

Pure dānaṃ adāsī ti Purindado (S. i, 230), devarājā.

When there is "pura", after "dada" there is "a" and "iṃ".

When there is the word "pura" at the beginning, there is the suffix "a" after the root "dada", and the letter "a" of the word "pura" becomes "iṃ".

(He) gave (adāsī) alms (dānaṃ) in the past (pure), so (ti) (he is called) Purindado, the king of deities (devarājā).

527. 568. Sabbato ṇvu-tv-āvī vā (1109).

Sabbato dhātuto kammādimhi vā akammādimhi vā **akāra** **ṇvu tu āvī** icc' ete paccayā honti.

Taṃ karotī ti takkaro; hitaṃ karotī ti hitakaro. Vineti ettha, etenā ti vā vinayo (Vin. iii, 4). Nissāya naṃ vasatī ti nissayo (A. ii, 238).

Ṇvumhi: Ratham karotī ti rathakārako (Khu. v, 246). Annaṃ dadātī ti annadāyako. Vineti satte ti vināyako (Vin. iii, 32). Karotī ti kārako (Khu. v, 143). Dadātī ti dāyako (A. ii, 33). Netī ti nāyako (Vin. iii, 32).

Tumhi: Taṃ karotī ti takkattā, tassa kattā ti vā takkattā. Bhojanaṃ dadātī ti bhojanadātā, bhojanassa dātā ti vā bhojanadātā. Karotī ti kattā (Khu. v, 115). Saratī ti saritā (AbhA. i, 396).

Āvīmhi: Bhayaṃ passatī ti bhayadassāvī (Khu. vii, 31) icc' evamādi.

Sometimes, after all (roots) there are "ṇvu", "tu", "āvī".

Sometimes, after all roots, whether there is an object in front or there is not an object in front, there the suffixes "a", "ṇvu", "tu" and "āvī".

(He) does (karoti) that (taṃ), so (ti) (he is called) one who does that (takkarō), a thief; (he) does (karoti) benefit (hitaṃ), (so) (he is called) one who does benefit (hitakaro). (He) trains (vineti) in that (ettha), (so) (it is called) Vinaya, or (he) trains (vineti) by that (etena), (so) (it is called) vinaya.²⁵⁴ Depending (nissāya) on him (naṃ) (he) lives (vasati), (so) (he is called) a person who is dependent upon (nissaya), a teacher.²⁵⁵

Ṇvu. (He) makes (karoti) a chariot (rathaṃ), so (ti) (he is called) chariot-maker (rathakārako).

[Here "ṇvu" is changed "aka" (§622)] (He) gives (dadāti) food (annaṃ), so (ti) (he is called) a giver of food (annadāyako). (he) leads (vineti) beings (satte), so (ti) (he is called) leader of beings (vināyako). (He) does (karoti), so (ti) (he is called) a doer (kārako). (He) gives (dadāti), so (ti) (he is called) a giver (dāyako). (He) leads (neti), so (ti) (he is called) a leader (nāyako).

Tu. (He) does (karoti) that (taṃ), so (ti) (he is called) one who does that (takattā), or (vā) doer (kattā) of that (tassa), so (ti) (he is called) doer of that (takattā). (He) gives (dadāti) food (bhojanaṃ), so (ti) (he is called) one who gives food (bhojanadātā), or (vā)

²⁵⁴ The first one is "adhikarana-sadhāna" and the second one is "karaṇa-sadhāna".

²⁵⁵ This is called "avutta-kamma-sadhāna".

giver (datā) of food (bhojanassa), so (ti) (he is called) giver of food (bhojanadātā). (He) does (karoti), so (ti) (he is called) a doer (kattā). (He) remembers (sarati), so (ti) (he is called) one who remembers (saritā).

Āvī. (He) sees (passati) danger (bhayaṃ), so (ti) (he is called) one who sees danger (bhayadassāvī).

528. 577. Visa-ruja-padādito ṇa (1110).

Visa ruja pada icc' evamādīhi dhātūhi ṇapaccayo hoti.

Pavisatī ti paveso; rujatī ti rogo (Khu. vii, 10); uppajjatī ti uppādo; phusatī ti phasso (Abhi. i, 17); ucatī ti oko (SA. ii, 239); bhavatī ti bhāvo; ayatī ti āyo; sammā bujjhatī ti sambodho (Vin. iii, 14); viharatī ti vihāro (Vin. ii, 68).

After "visa", "ruja", "pada" and others, there is "ṇa".

After the roots "visa", "ruja", "pada", and others, there is the suffix "ṇa".²⁵⁶

(He) enters (pavisati), so (ti) (he is called) one who enters (paveso); (it) pains (rujati), so (ti) (it is called) disease (rogo); (he) is born (uppajjati), so (ti) (he is called) one who is born (uppādo); (it) touches (phusati), so (ti) (it is called) that which touches (phasso); (it) is put together (ucati), so (ti) (it is called) a house (oko); (it) becomes (bhavati), so (ti) (it is called) one that becomes (bhāvo); (it) accrues (ayati), so (ti) (it is called) income (āyo); (he) knows (bujjhati) well (sammā), so (ti) (he is called) one who knows well (sambodho); (he) resides (viharatī), so (ti) (he is called) one who resides (vihāro).

529. 580. Bhāve ca (1111).

Bhāvatthābhidheyye²⁵⁷ sabbadhātūhi ṇapaccayo hoti.

Paccate, pacanaṃ vā pāko; cajate, cajanāṃ vā cāgo (A. i, 90). Evaṃ yāgo (A. i, 90), yogo (A. i, 405), bhāgo, paridāho.

And in verbal nouns (bhāva-sadhāna).

When it means a verbal noun, after all roots, there is the suffix "ṇa".

Cooking (paccate), (it is called) cooking (pāko), or (vā) cooking (pacanaṃ), (it is called) cooking (pāko); giving up (cajate), (it is called) giving up (cāgo), or (vā) giving up (cajanāṃ), (it is called) giving up (cāgo). Thus, sacrificing (yāgo), connecting (yogo), dividing (bhāgo), burning (paridāho).

530. 584. Kvi ca (1112).

Sabbadhātūhi kvipaccayo hoti.

Sambhavatī ti sambhū; visesena bhavatī ti vibhū; bhujena gacchatī ti bhujago (Khu. vii, 6); saṃ attānaṃ khanati; saṃ suṭṭhu khanatī ti vā saṅkho.

And "kvi".

After all roots, there is the suffix "kvi".²⁵⁸

(He) becomes well (sambhavati), so (ti), (he is called) one who becomes well (sambhū); (he) is (visesena) in a special way (visesena), so (ti) (he is called) one who is in a special way (vibhū); (it) goes (gacchati) by coils (bhujena), so (ti) (it is called) that which goes by coils, snake, (bhujago); (it) digs (khanati) itself (attānaṃ), so (ti) (it is called) that which digs itself, a shell, (saṅkho), or (it) digs (khanati) well (suṭṭhu), so (ti) (it is called) that which digs well, a shell, (saṅkho).

531. 589. Dharādīhi rammo (1113).

Dhara icc' evamādīhi dhātūhi rammapaccayo hoti.

Dharati tenā ti dhammo; karīyate tan ti kamman (Vin. ii, 8).

After "dhara" and others there is "rammo".²⁵⁹

²⁵⁶ It may be used in all "sadhānas".

²⁵⁷ Bhāvatthe abhidheyye (K).

²⁵⁸ When there is the suffix "kvi", the last consonant of the root is elided and, then, the suffix "kvi" itself is elided.

²⁵⁹ "R" is just an indicative letter of the suffix "rammo".

After the root "dhara" and others there is the suffix "ramma".

(He) exists (dharati) by that (tena), so (ti) that by which one exists (dhammo); (it) is done (karīyate), so (ti) that which is done (kammaṃ).

532. 590. Tassilādīsu nī-tv-āvī ca (1114).

Sabbehi dhātūhi tassilādīsv atthesu nī tu āvī icc' ete paccayā honti.

Piyaṃ pasaṃsitum sīlaṃ yassa rañño, so hoti rājā piyapasaṃsī; brahmaṃ caritum sīlaṃ yassa puggalassa, so hoti puggalo brahmacārī (AA. ii, 197); pasayha pavattitum sīlaṃ yassa rañño, so hoti rājā pasayhapavattā; bhayaṃ passitum sīlaṃ yassa samaṇassa, so hoti samaṇo bhayadassāvī (MA. i, 160) icc' evamādi.

And in the meanings of "tassīla", etc., there are "nī", "tu" and "āvī".

After all roots, in the meanings of "tassīla" (his habit), etc., there are the suffixes "nī", "tu" and "āvī".

The habit (sīlaṃ) of that king (yassa rañño) is to praise (pasaṃsitum) the dear (piyaṃ), he (so) is (hoti) a king (rājā) that praise the dear (piyapasaṃsī); the habit (sīlaṃ) of that individual (yassa puggalassa) is to practice (caritum) celibacy (brahmaṃ), he (so) is (hoti) an individual (puggalo) that practices celibacy (brahmacārī); the habit (sīlaṃ) of that king (yassa rañño) is to live (pavattitum) by violence (pasayha), he (so) is (hoti) a king (rājā) that lives by force (pasayhapavattā); the habit (sīlaṃ) of that ascetic (yassa samaṇassa) is to see (passitum) danger (bhayaṃ), so (he) is (hoti) an ascetic (samaṇo) that sees danger (bhayadassāvī).

533. 591. Sadda-kudha-cala-maṇḍattha-rucādīhi yu (1117).

Sadda-kudha-cala-maṇḍatthehi ca rucādīhi ca dhātūhi yuppaccayo hoti tassilādīsv atthesu.

Ghosanasīlo ghosano; bhāsanāsīlo bhāsano. Evaṃ viggaho kātabbo. Kodhano (Khu. i, 298); dosano; calano; kampano; phandano; maṇḍano; vibhūsanano; rocano; jotano; vaḍḍhano.

After (roots that have) the meaning of "sadda", "kudha", "cala", "maṇḍa", "ruca" and others, there is "yu".

After roots that have the meaning of "sadda", making noise, "kudha", being angry, "cala", shaking "maṇḍa", adorning, and after "ruca", shining, and others, there is the suffix "yu" in the meanings of "tassīla" (his habit) and others.

One who has the habit of making noise (ghosanasīlo), (he is called) one who has the habit of making noise (ghosano); one who has the habit of talking (bhāsanāsīlo), (he is called) one who has the habit of talking (bhāsano). Thus the resolution has to be made. One who has the habit of getting angry (kujjhanāsīlo), (he is called) one that has the habit of getting angry (kodbhāno); one who has the habit of being angry (dussanasīlo), (he is called) one who has the habit of being angry (dosano); one who has the habit of trembling (calanasīlo), (he is called) one who has the habit of trembling (calano); one who has the habit of shaking (kampanāsīlo), (he is called) one who has the habit of shaking (kampano); one who has the habit of quivering (phandanāsīlo), one who has the habit of quivering (phandano); one who has the habit of adorning (maṇḍanasīlo), (he is called) one who has the habit of adorning (maṇḍano); one who has the habit of decorating (vibhūsanāsīlo), (he is called) one who has the habit of decorating (vibhūsanano); one who has the habit of shining (rocanāsīlo), (he is called) one who has the habit of shining (rocano); one who has the habit of shining (jotanasīlo), (he is called) one who has the habit of shining (jotano); one who has the habit of developing (vaḍḍhanāsīlo), (he is called) one who has the habit of developing (vaḍḍhano).

534. 592. Pārādigamimhā rū (1118).

Gamu icc' etamhā dhātumhā pārasaddādimhā rūpaccayo hoti tassilādīsv atthesu.

Bhavassa pāraṃ bhavapāraṃ, bhavapāraṃ gantum sīlaṃ yassa purisassa, so hoti puriso bhavapāragū.

Tassilādīsvī ti kimatthaṃ? Pāraṅgato (Khu. vii, 16).

Pārādigamimhā ti kimatthaṃ? Anugāmī.

There is "rū" after "gamu" that has "pāra" and others at the beginning.

After the root "gamu" that has the word "pāra" and others at the beginning, there is the suffix "rū" in the meanings of "tassīla" (his habit), etc.

The other shore (pāraṃ) of existence (bhavassa), the habit (sīlaṃ) of that man (yassa purisassa) is to go (gantum) to the other shore of existence (bhavapāraṃ), he (so) is (hoti) a man (puriso) that has the habit to go to the other shore of existence (bhavapāragū).

Why it is said "tassilādīsu" (his habit, etc.)? To prevent the operation of this rule when there is not "tassilādīsu" such as in the following example: gone beyond (pāraṅgato).

Why it is said "pārādigamimhā" (after "gamu" that has 'pāra' and others at the beginning)? To prevent the operation of this rule when there is not "pāra" and others at the beginning such as in the following example: one who goes along (anugāmī).

535. 593. Bhikkhādito ca (1119).

Bhikkha icc' evamādīhi dhātūhi rūpaccayo hoti **tassilādīsv** atthesu.

Bhikkhanasīlo yācanasīlo bhikkhu (Vin. i, 28); vijānanasīlo viññū (Khu. i, 22).

And after "bhikkha" and others.

After the root "bhikkha" and others, there is the suffix "rū" in the meanings of "tassīla" (his habit), etc.

One who has the habit of going for alms (bhikkhanasīlo), (he is called) a bhikkhu, one who has the habit of begging (yācanasīlo), (he is called) a bhikkhu; one who has the habit of knowing (vijānasīlo), (he is called) one who has the habit of knowing (viññū).

536. 594. Hanatyādīnaṃ ṇuko (1120).

Hanatyādīnaṃ dhātūnaṃ ante **ṇu**kappaccayo hoti **tassilādīsv** atthesu.

Āhananasīlo āghātuko; karaṇasīlo kāruko (Sārattha-Ṭīkā ii, 329).

There is "ṇuka" after "hanati" and others.

At the end of the roots "hana" and others, there is the suffix "ṇuka" in the meanings of "tassīla" (his habit), etc.

One who has the habit of hitting (āhananasīlo), (he is called) one who has the habit of hitting (āghātuko); one who has the habit of doing (karaṇasīlo), (he is called) one who has the habit of doing (kāruko).

537. 566. Nu niggahitaṃ padante (1122).

Padante **nukārā**gamo niggahitaṃ āpajjate.

Ariṃ dametī ti Arindamo (Khu. vi, 54), rājā. Vessaṃ taratī ti Vessantaro (Khu. iv, 39), rājā. Pabhaṃ karotī ti Pabhaṅkaro (Khu. i, 430), Bhagavā.

At the end of the word "nu" is changed to the "niggahita".

At the end of the word the insertion "nu" is changed to the "niggahita".

Same examples as sutta 525.

538. 595. Saṃhan' aññāya vā ro gho (1123).

Saṃpubbāya hana icc' etāya dhātuyā, aññāya vā dhātuyā rapaccayo, **hanassa ca gho** hoti.

Samaggaṃ kammaṃ samupagacchatī ti saṃgho (Vin. iii, 80); samantato nagarassa bāhire khaññatī ti parikhā²⁶⁰; antaṃ karotī ti antako (Khu. i, 20).

Saṃ iti kimatthaṃ Upahananaṃ upaghāto.

Sometimes after "hana" with "saṃ" and other (roots), there is "ra", and "gha".

Sometimes, after the root "hana" with "saṃ" at the beginning, and after other roots, there is the suffix "ra", and there is "gha" of "hana".

²⁶⁰ Parikkhā (K).

(It) approaches (samupagacchati) the acts of Saṃgha (kammaṃ) in unity (samaggaṃ), (it is called) Saṃgha; (it) is dug (khaññati) outside (bāhira) of the city (nagarassa) all around (samantato), (it is called) a moat (parikhā); (it) makes (karoti) the end (antaṃ), (it is called) the maker of the end, Māra, (antako).

Why it is said "saṃ"? To prevent the operation of this rule when there is not "saṃ" such as in the following example: hurting (upahananaṃ), (it is) hurting (upaghāto).

539. 558. Ramhi-r-anto rādi no (1124).

<x □ 566>

Ramhi paccaye pare sabbo dhātvanto **rakārādī** lopo hoti.

Antako, pāragū (Khu. i, 82), satthā (M. i, 266), diṭṭho (Khu. i, 36) icc' evamādi.

When there is "ra", the end (of the root) including "ra" is elided.

When the suffix "ra" follows, all the end of the root including "ra" is elided.

The maker of the end (antako); one who has gone to the other shore (pāragū); teacher (satthā); one who has seen (diṭṭho).

540. 545. Bhāva-kammesu tabbānīyā (1125).

Bhāva kamma icc' etesv atthesu **tabba anīya** icc' ete paccayā honti sabbadhātūhi.

Bhavitabbaṃ, bhavanīyaṃ²⁶¹; āsitabbaṃ, āsanīyaṃ²⁶²; pajjitabbaṃ, pajjanīyaṃ; kattabbaṃ, karaṇīyaṃ (Vin. i, 243); gantabbaṃ, gamanīyaṃ (NdA. 214).

There are "tabba" and "anīya" in verbal nouns and the passive voice.

After all roots, in the meaning of verbal nouns (bhāva) and passive voice (kamma), there are the suffixes "tabba" and "anīya".

Being (bhavitabbaṃ, bhavanīyaṃ); sitting or (it) should be sat (āsitabbaṃ, āsanīyaṃ); going or (it) should be gone (pajjitabbaṃ, pajjanīyaṃ); doing or (it) should be done (kattabbaṃ, karaṇīyaṃ); going or (should) be gone (gantabbaṃ, gamanīyaṃ).

541. 552. Ñyo ca (1126).

Bhāva-kammesu sabbadhātūhi **ñyapaccayo** hoti.

Kattabbaṃ kāriyaṃ; jetabbaṃ jeyyaṃ; netabbaṃ neyyaṃ (Khu. vii, 159) icc' evamādi.

Caggahaṇena teyyapaccayo hoti. Ñātabbaṃ ñāteyyaṃ; daṭṭheyyaṃ²⁶³ (A. i, 357; M. iii, 171; S. i, 61; S. ii, 316); patteyyaṃ (A. i, 357; M. iii, 171; S. i, 61; S. ii, 316) icc' evamādi.

Also "ña".

After all roots in verbal nouns (bhāva) and passive voice (kamma), there is the suffix "ña".

Doing or (it) should be done (kattabbaṃ, kāriyaṃ); conquering or (it) should be conquered (jetabbaṃ, jeyyaṃ); carrying or (it) should be carried (netabbaṃ, neyyaṃ).

By taking "ca" there is the suffix "teyya". Knowing or (it) should be known (ñātabbaṃ, ñāteyyaṃ); seeing or (it) should be seen (daṭṭheyyaṃ); attaining or (it) should be attained (patteyyaṃ).

542. 557. Karamhā ricca (1127).

Kara icc' etamhā dhātumhā **riccapaccayo** hoti **bhāva-kammesu**.

Kattabbaṃ kiccaṃ (Khu. v, 110).

After "kara" there is "ricca".

After the root "kara" in verbal nouns (bhāva) and passive voice (kamma) there is the suffix "ricca"

Doing or it should be done (kattabbaṃ, kiccaṃ).

²⁶¹ Abhavitha bhūyate bhavissate bhavitabbaṃ bhavanīyaṃ (Sī).

²⁶² Asitabbaṃ, asanīyaṃ (Sī).

²⁶³ Diṭṭheyyaṃ (Sī, K).

543. 555. Bhūto 'bba (1128).

Bhū icc' etāya dhātuyā **ṇyapaccayassa ūkārena saha abbādeso hoti bhāva-kammesu.**

Bhavitabbo bhabbo (A. ii, 8), bhavitabbaṃ bhabbaṃ.

After "bhū" there is "abba".

After the root "bhū" in verbal nouns (bhāva) and passive voice (kamma), there is the substitution "abba" of the suffix "ṇya" together with the letter "ū".

(it) should be done (bhavitabbo, bhabbo); doing (bhavitabbaṃ, bhabbaṃ).

544. 556. Vada-mada-gamu-yuja-garah'-ākārādīhi jja-mma-gga-yh'-eyyā gāro vā (1129).

Vada-mada-gamu-yuja-garah'-ākāranta icc' evamādīhi dhātūhi **ṇyapaccayassa yathāsaṅkhyāṃ jja-mma-gga-yha-eyyādesā honti vā dhātvantena saha, garassa**²⁶⁴ **ca gāro** hoti bhāvakkammesu.

Vattabbaṃ vajjaṃ (DA. iii, 22); madanīyaṃ majjaṃ (KhuA. 17); gamanīyaṃ gammaṃ (Khu. v, 361); yojanīyaṃ yoggaṃ; garahitabbaṃ gārayhaṃ (Vin. ii, 228); dātabbaṃ deyyaṃ; pātabbaṃ peyyaṃ; hātabbaṃ heyyaṃ; mātabbaṃ meyyaṃ; ñātabbaṃ ñeyyaṃ icc' evamādi.

Sometimes, there are "jja", "mma", "gga", "yha" and "eyya" of "vada", "mada", "gamu", "yuja", "garaha", and those that end in "ā", and there is "gāra".

Sometimes, after the roots "vada", "mada", "gamu", "yuja", "garaha", and those that end in "ā", the suffix "ṇya" along with the endo of the root is substituted by "jja", "mma", "gga", "yha" and "eyya" respectively, and there is "gāro" of "gara" in verbal nouns (bhāva) and passive voice (kamma).

Saying and (it) should be said (vattabbaṃ, vajjaṃ); intoxicating (madanīyaṃ, majjaṃ); going or (it) should be gone (gamanīyaṃ, gammaṃ); engaging or it should be engaged (yojanīyaṃ, yoggaṃ); censoring or (it) should be censored (garahitabbaṃ, gārayhaṃ); giving or (it) should be given (dātabbaṃ, deyyaṃ); drinking or (it) should be drunk (pātabbaṃ, peyyaṃ); abandoning or (it) should be abandoned (hātabbaṃ, heyyaṃ); measuring or (it) should be measured (mātabbaṃ, meyyaṃ); knowing or (it) should be known (ñātabbaṃ, ñeyyaṃ).

545. 548. Te kiccā (1131).

Ye paccayā **tabbādayo riccantā**, te **kiccasaññā** ti veditabbā.

Kiccasaññāya kiṃ payojanāṃ? Bhāva-kammesu kicca-ka-khatthā.

Those are "kicca".

It should be understood that those suffixes beginning from "tabba" and ending in "ricca" are called "kicca".

[There are five kicca-suffixes: **tabba**, **anīya**, **ṇya**, **teyya**, **ricca**]

What is the use of the name "kicca"? For the use of the word "kicca" in the sutta " Bhāva-kammesu kicca-ka-khatthā" (§625).

546. 562. Aññe kit (1132).

Aññe paccayā **kit** eva saññā honti.

Kitsaññāya kiṃ payojanāṃ? Kattari kit.

Others are "kit".

The other suffixes are called "kit".

What is the use of the name "kit"? For the use of the word "kit" in the sutta "Kattari kit" (§624).

547. 596. Nandādīhi yu (1133).

Nandādīhi dhātūhi **yupaccayo** hoti **bhāva-kammesu.**

²⁶⁴ Garahassa (Sī, Sad.)

Nandīyate nandanam (S. i, 6), nanditabbam vā nandanam; gahaṇīyam gahaṇam (Vin. ii, 276), caritabbam caraṇam (Khu. v, 138). Evam sabbattha yojetabbā.

There is "yu" after "nanda" and others.

After the root "nanda" and others, in verbal nouns (bhāva) and passive voice (kamma), there is the suffix "yu".²⁶⁵

Rejoicing (nandīyate, nanditabbam, nandanam); taking (gahaṇīyam, gahaṇam); walking about (caritabbam, caraṇam). Thus everywhere they should be formed.

548. 597. Kattu-karaṇa-padesesu ca (1134).

Kattu karaṇa padesa icc' etasv atthesu ca **yupaccayo** hoti.

Kattari tāva: Rajam haratī ti rajoharaṇam (DhA. i, 156), toyam.

Karaṇe tāva: Karoti tenā ti karaṇam.

Padese tāva: Tiṭṭhanti tasmin ti ṭhānam (Khu. v, 76). Evam sabbattha yojetabbā.

Also in the agent, instrument and place.

Also there is the suffix "yu" in the meanings of agent, instrument and place.

First the agent: (He) takes (harati) dust (rajam), so (ti) (it is called) remover of dust (rajoharaṇam), it is water (toyam).

In the instrument: (It) makes (karoti) by that (tena), so (ti) (it is called) that by which it makes (karaṇam).

In place: (They) stand (tiṭṭhanti) there (tasmin), so (ti) (it is called) that where they stand (ṭhānam). Thus everywhere they should be formed.

549. 550. Ra-hādito ṇa (1135).

Rakāra-hakārādyantehi dhātūhi anādesassa nassa ṇo hoti.

Karoti tenā ti karaṇam; pūreti tenā ti pūraṇam (DA. i, 130). Gahaṇīyam²⁶⁶ tenā ti gahaṇam (VinA. ii, 276). Evam aññe pi yojetabbā.

There is "ṇa" after "ra", "ha" and others.

After roots ending in "ra" and "ha", etc., there is "ṇa" of "na" of the substitution "ana".

(It) makes (karoti) by that (tena), so (ti) (it is called) that by which it makes (karaṇam); (he) fills up (pūreti) by that (tena), so (ti) something by which one becomes full (pūraṇam). It is taken (gahaṇīyam) with that (tena), so (ti) something by which it is taken (gahaṇam). Thus others also should be formed.

Iti kibbidhāna-kappe paṭhamo kaṇḍo
Thus ends the first section in the primary derivative chapter

DUTIYA-KAṆḌA Second Section

550. 546. Nādayo tekālikā (1137).

Nādayo paccayā **yupaccayantā tekālikā** ti veditabbā.

Kumbham karoti akāsi karissatī ti kumbhakāro (M. ii, 237); karoti akāsi karissati tenā ti karaṇam. Evam aññe pi yojetabbā.

It should be understood that the suffixes beginning with "ṇa" and ending in "yu" have three times (tekālika).

²⁶⁵ Then "yu" is changed to "ana" (§622)

²⁶⁶ Gayhati (K).

(He) makes (karoti), made (akāsi) and/or will make (karissati) a pot (kumbhaṃ), so (ti) (he is called) potter (kumbhakāro); (he) makes (karoti), made (akāsi), will make (karissati) by that (tena), so (ti) that by which he makes, made and/or will make (karaṇaṃ). Thus also others should be formed.

551. 598. Saññāyaṃ dā-dhāto i (s1138).

Saññāyaṃ abhidheyyāyaṃ **dā-dhāto** ipaccayo hoti.

Paṭhamāṃ ādīyatī ti ādi (Vin. i, 24); udakaṃ dadhātī ti udadhi (VvA. 141); mahodakāni dadhātī ti mahodadhi; vālāni dadhātī tasmin ti vāladhi (UdA. 311); sammā dhīyatī ti sandhi (SA. ii, 213).

In a name, after "dā" and "dhā" there is "i".

When a name is meant, after "dā" and "dhā" there is the suffix "i".

It is taken (ādīyati) first (paṭhamāṃ), so (ti) (it is called) beginning ādi; (it) holds (dadhāti) water (udakaṃ), so (ti) (it is called) ocean (udadhi); (it) holds (dadhāti) many waters (mahodakāni), so (ti) (it is called) a sea (mahodadhi); (it) holds (dadhāti) hair (vālāni), so (ti) (it is) a tail (vāladhi); (it) is put (dhīyati) properly (sammā), so (ti) (it is) sandhi.

552. 609. Ti kit c' āsiṭṭhe (1139).

Saññāyaṃ abhidheyyāyaṃ sabbadhātūhi **tipaccayo** hoti, **kit** ca āsiṭṭhe.

Jino janaṃ²⁶⁷ bujjhatū ti Jinabuddhi; dhanāṃ assa bhavatūti Dhanabhūti; bhavatū ti Bhūto (Khu. v, 68); bhavatū ti Bhāvo; dhammo janaṃ²⁶⁸ dadātū ti Dhammadinno (S. iii, 356); vaḍḍhatū ti Vaḍḍhamāno. Evam aññe pi yojetabbā.

Also there are "ti" and "kit" in blessing.

In blessing, when a name is meant, after all roots there is the suffix "ti" and "kit".

May the Buddha know (Jino bujjhatu) him (enaṃ), so (ti) (he is called) Jinabuddhi; may wealth be (dhanāṃ bhavatu) to him (assa), so (ti) (he is called) Dhanabhūti; may he be (bhavatu), so (ti) (he is called) Bhūto or Bhāvo; may the dhamma give (dammo dadātu) to him (enaṃ), so (ti) (he is called) Dhammadinno; may he develop (vaḍḍhatu), so (ti) (he is called) Vaḍḍhamāno. Thus also others should be formed.

553. 599. Itthiyam a-ti-yavo vā (1140).

Itthiyam abhidheyyāyaṃ sabbadhātūhi **akāra ti** **yu** icc' ete paccayā honti vā.

Jīratī ti jarā (M. i, 82); maññatī ti mati (JA. iv, 502); cetayatī ti cetanā (Abh. i, 18); vedayatī ti vedanā (Abh. i, 18). Evam aññe pi yojetabbā.

Sometimes, in the feminine there are "a", "ti" and "yu".

Sometimes, when the feminine gender is meant, after all roots there are the suffixes "a", "ti" and "yu".

(It) becomes old (jīratī), so (ti) (it is called) old age (jarā); (it) thinks/knows (maññatī), so (ti) (it is called) wisdom (mati); (it) urges (cetayatī), so (ti) (it is called) volition (cetanā); it is felt (vedayatī), so (ti) (it is called) feeling (vedanā). Thus also others should be formed.

554. 601. Karato ririya (1141).

Karato itthiyam anitthiyam vā abhidheyyāyaṃ **ririya**paccayo hoti vā.

Kattabbā kiriyā (Abh. i, 139); karaṇīyaṃ kiriyam (Sārattha-Ṭīkā ii, 94).

After "kara" there is "ririya".

Sometimes, after "kara", when the feminine gender or when non-feminine gender is meant, there is the suffix "ririya".

²⁶⁷ Enaṃ (K).

²⁶⁸ Enaṃ (K).

[In is the feminine] (It) should be done or doing (kattabbā, kiriyā). [In is the neuter] (It) should be done or doing (karaṇīyaṃ, kiriyaṃ).

555. 612. Atīte ta-tavantu-tāvī (1142).

Atīte kāle sabbadhātūhi **ta tavantu tāvī** icc' ete paccayā hontī.

Huto (Khu. vi, 34), hutavā, hutāvī. Vusito (M. i, 48), vusitavā (Khu. i, 221), vusitāvī. Bhutto (Khu. v, 192), bhuttavā, bhuttāvī (Vin. ii, 111).

In the past there are "ta", tavantu" and "tāvī".

In the past time, after all roots, there are the suffixes "ta", "tavantu" and "tāvī".

Sacrificed (huto, hutavā, hutāvī). Lived (vusito, vusitavā, vusitāvī). Eaten (bhutto, bhuttavā, bhuttāvī).

556. 622. Bhāva-kammesu ta (1143).

Bhāva-kammesu atīte kāle **tapaccayo** hoti sabbadhātūhi.

Bhāve tāva: Tassa gītaṃ (D. i, 6); naccam (D. i, 6); naṭṭam; hasitam (AA. ii, 231).

Kammani tāva: Tena bhāsitaṃ (M. i, 8); desitaṃ (Khu. i, 54).

There is "ta" in verbal nouns (bhāva) and passive voice (kamma).

In the past time, in verbal nouns (bhāva) and passive voice (kamma), after all roots, there is the suffix "ta".

Verbal noun first: his (tassa) singing (gītaṃ); his (tassa) dancing (naccam, naṭṭam); his (tassa) laughing (hasitam).

In the passive voice: spoken (bhāsitaṃ) by him (tena); preached (desitaṃ) by him (tena).

557. 606. Budha-gamāditthe kattari (1144).

Budha gamu icc' evamādihi dhātūhi tadatthe gamyamāne **tapaccayo** hoti kattari sabbakāle.

Sabbe saṅkhatāsaṅkhate dhamme bujjhati abujjhi bujjhissatī ti Buddho (Vin. i, 1). Saraṇaṅgato; samathaṅgato; amataṅgato; jānāti ajāni jānissatī ti ñāto (DhA. i, 151) icc' evamādi.

In the subject in the meaning of "budha", "gamu" and others.

When the meaning is known, in that meaning, after the roots "budha", "gamu", and others, in the subject in all times, there is the suffix "ta".

(He) knows (bujjhati), knew (abujjhi), will know (bujjhissati) all conditioned and unconditioned dhammas (sabbe saṅkhatāsaṅkhate dhamme), so (ti) (he is called) Buddho. One who goes, has gone, will go for refuge (saraṇaṅgato); one who goes, has gone and will go to concentration (samathaṅgato); one who goes, has gone and will go to the Deathless (amataṅgato); he knows (jānāti), knew (ajāni), will know (jānissati), so (ti) (he is called) one who knows (ñāto); etc.

558. 602. Jito ina sabbattha (1145).

Ji icc' etāya dhātuyā **inapaccayo** hoti sabbakāle kattari.

Pāpake akusale dhamme jināti ajini jinissatī ti jino (Vin. iii, 12).

After "ji" in all there is "ina".

In the subject in all times, after the root "ji" there is the suffix "ina".

(He) conquers (jināti), conquered (ajini), will conquer (jinissati) the evil (pāpake) unwholesome (akusale) dhammas (dhamme), so (ti) (he is called) a conqueror (jino).

559. 603. Supato ca (1146).

Supa icc' etāya dhātuyā **inapaccayo** hoti kattari, bhāve ca.

Supatī ti supinaṃ, supīyate supinaṃ (Khu. vii, 297).

Also after "supa".

In the subject and verbal noun (bhāva), after the root "supa" there is the suffix "ina".

(He) sleeps (supati), so (ti) a sleeper (supinaṃ), sleeping (supīyate, supinaṃ).

560. 604. **Īsaṃ-du-sūhi kha** (1147).

Īsaṃ-du-susaddādihi sabbadhātūhi **kha**paccayo hoti.

Īsassayo, dussayo, sussayo bhavatā; īsakkaraṃ, dukkaraṃ (Khu. i, 150), sukaraṃ (Khu. i, 150) bhavatā.

There is "kha" after "īsaṃ", "du" and "su".

After all roots that are preceded by "īsaṃ", "du" and "su", there is the suffix "kha".

Easy sleeping (īsassayo) by the venerable (bhavatā); difficult sleeping (dussayo) by the venerable (bhavatā); comfortable sleeping (sussayo) by the venerable (bhavatā). Easy doing (īsakkaraṃ) by the venerable (bhavatā); difficult doing (dukkaraṃ) by the venerable (bhavatā); comfortable doing (sukaraṃ) by venerable (bhavatā).

561. 636. **icchatthesu samānakattukesu tave-tuṃ vā** (1148).

icchatthesu samānakattukesu sabbadhātūhi **tave tuṃ** icc' ete paccayā honti sabbakāle kattari.

Puññāni kātave (JA. v, 337), saddhammaṃ sotum (Vin. iii, 194) icchati.

Sometimes in meanings of wish which have the same subject there are "tave" and "tuṃ".

In all times and in the subject (sadhāna), there are the suffixes "tave" and "tuṃ" after all roots when there are meanings of wish which have the same subject.

(He) wishes (icchati) to do (kātave) merits (puññāni); (he) wishes (icchati) to hear (sotum) the good Dhamma (saddhammaṃ).

562. 638. **Araha-sakkādisu ca** (1149).

Araha-sakkādisu ca atthesu sabbadhātūhi **tuṃ**paccayo hoti.

Ko taṃ ninditum arahati? (Khu. i, 47). Sakkā jetum dhanena vā (S. i, 102). Evam aññe pi yojetabbā.

And in "araha", "sakka" and others.

In the meanings of "araha", worthy, and "sakka", ability, and others, after all roots there is the suffix "tuṃ".

Who (ko) is deserves (arahati) to blame (ninditum) him (taṃ)? It is possible (sakkā) to conquer (jetum) by wealth (dhanena). Thus also others should be formed.

563. 639. **Pattavacane alamatthesu ca**²⁶⁹.

Pattavacane **alamatthesu** sabbadhātūhi **tuṃ**paccayo hoti.

Alam eva dānāni dātum (A. ii, 28); alam eva puññāni kātum (A. ii, 28).

And in the meanings of "alam" when reaching is meant.

In the meaning of "alam", decorating (bhūsaṇa), ability (pariyatti), preventing (nivāraṇa), when reaching is meant, there is the suffix "tuṃ".

It is time (alam) to give (dātum) gifts (dānāni); it is time (alam) to do (kātum) merits (puññāni).

564. 640. **Pubbakāl' ekakattukānaṃ tuna-tvāna-tvā vā** (1150-6).

Pubbakāle ekakattukānaṃ dhātūnaṃ **tuna tvāna tvā** icc' ete paccayā honti vā.

Kātuna kammaṃ gacchati; akātuna puññaṃ kilissati²⁷⁰; sattā sutvāna (Vin. iii, 25) dhammaṃ modanti; ripuṃ jītvāna vasati; dhammaṃ sutvāna 'ssa etad ahosi; ito sutvāna (Vin. iii, 25) amutro kathayanti; sutvā jānissāma. Evaṃ sabbattha yojetabbā.

²⁶⁹ Sad. Suttamālā 393 piṭṭhe passitabbari.

In a previous action, there are "tuna", tvāna", "tvā" of those having one subject.

Sometimes, in a previous action, there are the suffixes "tuna", "tvāna" and "tvā" of roots that have one subject.²⁷¹

Having done (kāṭuna) the work (kammaṃ), (he) goes (gacchati); having not done (akāṭuna) merit (puññaṃ), (he) becomes impure (kilissati); beings (sattā), having heard (sutvāna) the Dhamma (dhammaṃ), rejoice (modanti); having conquered (jītvāṇa) the enemy (ripuṃ), (he) lives (vasati); having listened (sutvāna) to the Dhamma (dhammaṃ), this (etad) was (ahosi) to him (assa); having listened (sutvāna);²⁷² having hearing (sutvāna) from here (ito), (they) tell (kathayanti) amutro (here and there); having heard (sutvā), (we) will know (jānissāma). Thus everywhere should be formed.

565. 646. Vattamāne mān'-antā (1157).

Vattamāne kāle sabbadhātūhi **māna anta** icc' ete paccayā honti.

Saramāno rodāti; gacchanto gaṇhāti.

In the present there are "māna" and "anta".

In the present time after all roots there are the suffixes "māna" and "anta".

Remembering (saramāno), (he) cries (rodāti); going (gacchanto), (he) takes (gaṇhāti).

566. 574. Sāsādīhi ratthu (1159).

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Sāsa icc' evamādīhi dhātūhi **ratthupaccayo** hoti.

Sāsati ti satthā (M. i, 266); sāsati himsati ti vā satthā (M. i, 266).

There is "ratthu" after "sāsa" and others.

After the root "sāsa" there is the suffix "ratthu".

(He) instructs (sāsati), so (ti) (he is called) a teacher (satthā); or (vā) (he) instructs (sāsati), hurts the impurities (himsati), so (ti) (he is called) a teacher (satthā).

567. 575. Pātito²⁷³ ritu (1160).

Pā icc' etāya dhātuyā²⁷⁴ **ritupaccayo** hoti.

Pāti puttā ti pitā (Vin. i, 31).

There is "ritu" after "pā".

After the root "pā" there is the suffix "ritu".

(He) protects (pāti) the son (puttā), so (ti) (he is called) father (pitā).

568. 576. Mānādīhi rātu (1161).

Māna icc' evamādīhi dhātūhi **rātupaccayo** hoti, **ritupaccayo** ca.

Dhammena puttā māneti ti mātā (Vin. i, 31); pubbe bhāsati ti bhātā (Vin. i, 31); mātāpitūhi dhārīyatī ti dhātā (Vin. i, 31).

After "māna" and others there is "rātu".

After the root "māna" and others there is the suffix "rātu", and the suffix "ritu".

²⁷⁰ Kilissanti (K).

²⁷¹ In this sutta "pubbakāle" means in a previous action.

²⁷² When the subjects are different such as in this example, we have to understand that suffix "tvāna" is applied to mean because. Because he listened to the Dhamma, this thought occurred to him. Other explanation would be to understand the subject of the first action should be understood as genitive case. Because of his listening to the Dhamma, this thought occurred to him.

²⁷³ Pādito (Rū, Sad., Sī) katthaci potthake "pādito" ti ettha ādisaddo atthi. So anicchito uparisuttana dhā-dhātuto ritu-paccayassa saṅgahitattā. Tasmā "pādito" ti tyantavasena suttapāṭho sundarataro (Suttaniddesa).

²⁷⁴ Pā icc' evamādito dhātugaṇato (Sī).

(She) honors (mānēti) the son (puttaṃ) properly (dhammena), so (ti) (she is called) mother (mātā); (he) speaks (bhāsati) before (pubbe), so (ti) (he is called) a brother (bhātā); (she) is held (dhārīyati) by father and mother (mātāpitūhi), so (ti) (she is called) sister (dhītā).

569. 610. Āgamā tuko (1162).

Ā icc' ādimhā **gamito** **tukapaccayo** hoti.

Āgacchatī ti āgantuko²⁷⁵ (Vin. iii, 406), bhikkhu.

There is "tuka" after "gamu" which has "ā".

There is the suffix "tuka" after "gamu" which has "ā" at the beginning.

(He) comes (āgacchati), so (ti) (he is called) a guest (āgantuka), a bhikkhu.

570. 611. Bhabbe ika (1163).

Gamu icc' etamhā dhātumhā **ikapaccayo** hoti bhabbe.

Gamissatī²⁷⁶ gantum bhabbo ti gamiko (Vin. iii, 406), bhikkhu.

There is "ika" in ability.

In ability, after the root "gamu" there is the suffix "ika".

(He) will go (gamissati), so (ti) (he is called) a traveler (gamiko), bhikkhu, or (he) is able (bhabbo) to go (gantum), so (ti) (he is called) a traveler (gamiko), bhikkhu.

Iti kibbidhāna-kappe dutiyo kaṇḍo

Thus end the second section on the primary derivative chapter

TATIYA-KAṆḌA

Third Section

571. 624. Paccayā-d-anitṭhā nipātanā sijjhanti (1164).²⁷⁷

Sanḅhyā-nāma-samāsa-taddhit'-ākhyāta-kitakappamhi sappaccayā ye saddā anitṭhaṅgatā, te sādhanena nirakkhitvā²⁷⁸ sakehi sakehi nāmehi nipātanā sijjhanti.

Those with suffixes that are not shown are formed by nipātana.

Those words that have suffixes and that are not finished in the chapter of numbers (sanḅhyā-kappa), chapter of nouns (nāma-kappa), chapter of compounds (samāsa-kappa), chapter of secondary derivatives (taddhita-kappa), chapter of verbs (ākhyāta-kappa), and chapter of primary derivatives (kita-kappa), having shown them by sadhāna, those (words) are formed by nipātana (this universal sutta) by their own names.

Sanḅhyāyaṃ tāva: **Ekassa ekā** hoti, **dasassa ca dakārassa rakārādeso** hoti. Eko ca dasa ca ekārāsa.

Dvissa bā hoti, **dasassa ca dakārassa rakārādeso** hoti. Dve ca dasa ca bārāsa.

Dvissa bā hoti, **dasassa ca vīsaṃ** hoti. Dve ca vīsaṃ ca bāvīsaṃ.

Chassa so hoti, **dasassa ca dakārassa ḷo** hoti. Cha ca dasa ca soḷasa (Khu. i, 75).

Chāyatanamhi chassa saḷo hoti. saḷāyatanam (Khu. 77). Evaṃ sesā sanḅhyā kātābbā.

First in numbers: There is ekā of eka and the substitution ra of da of dasa. One (eko) and (ca) ten (dasa), eleven (ekārāsa).

There is bā of dvi and the substitution ra of da of dasa. Two (dve) and (ca) ten (dasa), twelve (bārāsa).

There is bā of dvi and vīsaṃ of dasa. Two (dve) and (ca) twenty (vīsaṃ), twenty two (bāvīsaṃ).

There is so of cha and ḷa of da of dasa. Six (cha) and ten (dasa), sixteen (soḷasa).

There is saḷa of cha in the cha-āyatana. Six bases (saḷāyatanam). Thus the remaining numbers should be done.

²⁷⁵ Āgantvā gacchatī ti āgantuko (Sī).

²⁷⁶ Gamissatī ti gamiko (Sī).

²⁷⁷ This is a universal sutta.

²⁷⁸ Nirakkhitvā (Sī). Nirakkhitvā pekkhitvā (Nyā). Nirakkhitvā dassetvā (Ni).

Nāmike tāva: **Ima samāna** **apara** icc' etehi **jja-jjupaccayā** honti, **ima-samāna**saddānañ ca **akāra-sakārādesā** honti.

Imasmim kāle ajja (Vin. i, 18), ajju; samāne kāle sajja, sajju; aparasmim kāle aparajja, aparajju.

In nouns: There are the suffixes jja and jju after ima, samāna and apara, and the words ima and samāna are substituted by a and sa. In that (imasmim) time (kāle), today (ajja, ajju); in the same (samāne) time (kāle), in the same time (sajja, sajju); in another (aparasmim) time (kāle), in another time (aparajja, aparajju).

Samāse tāva: Bhūmigato (M. ii, 258), apāyagato, issarakatam, sallaviddho (Khu. vii, 4), kathinadussam (Vin. iii, 352), corabhayaṃ, dhaññarāsi, saṃsāradukkhāṃ, pubbāparaṃ.

<(from PRS.327) Bhōmiy gato bhōmigato, sabbarattiṃ sobhauto sabbarattisobhauto. Apōyaṃ gato apōyagato, issarena kataṃ issarakatāṃ, sallena viddho sallaviddho, kathinassa dussaṃ kathinadussaṃ, oḡantukassa bhataṃ oḡantukabhataṃ, methuno apeto methunopeto, coro bhayaṃ corabhayaṃ, raḡḡo putto rojaputto, dhaḡḡonaṃ rosi dhaḡḡaroṣi, rōpe saḡḡo rōpasaḡḡo, saṃsore dukkhaṃ saṃsoraḡḡadukkhaṃ.>

In compound: Gone to the ground (bhūmigato), gone to a state of suffering (apāyagato), made by the creator (issarakatam), pierced with an arrow (sallaviddho), cloth for kathina (kathinadussam), fear of thieves (corabhayaṃ), a heap of grain (dhaññarāsi), the suffering in saṃsāra (saṃsāradukkhāṃ), before and after (pubbāparaṃ).

Taddhite tāva: Vāsiṭṭho (Vin. ii, 11), Bhāradvājo (D. i, 225), Bhaggavo (M. ii, 242), Paṇḍavo (JA. ii, 89), Kāleyyo.

In secondary derivative: [These are proper names] Vāsiṭṭho, Bhāradvājo, Bhaggavo, Paṇḍavo, Kāleyyo.

Ākhyāte tāva: "Asa bhāve" ti²⁷⁹ dhātuto vattamānesu ekavacanabahuvacanesu ekavacanassa **tissa sso** hoti antena saha, bahuvacanassa **antissa ssu** hoti antena saha. Evam assa vacanīyo (Vin. i, 265); evam assu vacanīyā (Vin. i, 268).

Āṇattiyaṃ **hissa ssu** hoti vā. Gacchassu, gacchāhi (VinA. i, 68). **PRS???**

In verb: After the root asa which has the meaning of bhāva, in the present singular and plural, ti of the singular is changed to ssa along with the end consonant, anti of the plural is changed to ssu along with the end consonant. Thus (evam) it is (assa), it should be said (vacanīyo); thus (evam) they are (assu), it should be said (vacanīyā).

Sometimes in the imperative there is ssu of hi. You must go (gacchassu, gacchāhi).

Kitake tāva: **Vada hana** icc' evamādīhi dhātūhi **kapaccayo** hoti, **vadassa** ca **vādo** hoti, **hanassa** ca **ghāto** hoti. Vādako, ghātako (M. i, 73).

In the primary derivative: After the roots vada and hana and others, there is the suffix ka, and there is vāda of vada, and there is ghāta of hana. Speaker (vādako), killer (ghātako).

Naṭadhātuto **tapaccayassa cca-tṭā**desā honti antena saha. Naccam (Vin. ii, 350), naṭṭam (Khu. vii, 67). Icc' evamādayo nipātanaṃ sijjhanti.

After the root naṭa there are the substitutions cca and tṭa of the suffix ta along with the end consonant. Dancing (naccam, naṭṭam). Thus they are to be formed according to nipātana.

572. 625. Sāsa-disato tassa riṭṭho ca (1170).

Sāsa disa icc' evamādīhi dhātūhi **tapaccayassa riṭṭhā**deso hoti ṭhāne.

Anusiṭṭho so mayā (Vin. iii, 131); diṭṭham (JA. iii, 172) me rūpaṃ.

Caggahanena kiccatakārassa ca **tum**paccayassa ca **raṭṭha-raṭṭhum**ādesā honti. Dassanīyaṃ daṭṭhabbāṃ (A. ii, 10); daṭṭhum viharāṃ gacchanti samaṇānaṃ.

Also after "sāsa" and "disa" there is "riṭṭha" of "ta".

After the roots "sāsa" and "disa" and others there is the substitution "riṭṭha" of the suffix "ta" when it is appropriate.

He (so) instructed (anusiṭṭho) by me (mayā); a form (rūpaṃ) seen (diṭṭham) by me (me).

By taking "ca" there are the substitution "raṭṭha" and "raṭṭhum" of "ta" that belongs to "kicca" and the suffix "tum". It should be seen (dassanīyaṃ, daṭṭhabbāṃ); (they) go (gacchanti) to see (daṭṭhum) the monastery (vihāraṃ) of the monks (samaṇānaṃ).

573. 626. Sādi santa-puccha-bhanja-hansādīhi ṭṭho (1176).

Sakāranata puccha bhanja hansa icc' evamādīhi dhātūhi **tapaccayassa saḡḡadibyañjanena ṭṭhā**deso hoti ṭhāne.

²⁷⁹ Asa bhuvīti (Sī).

Tuṭṭho (UdA. 90); ahinā daṭṭho (Vin. iii, 298) naro; mayā puṭṭho (M. i, 201); bhaṭṭho (VinA. i, 267); pabhaṭṭho (VinA. i, 267); haṭṭho (Vin. i, 16); paṭṭho (VinA. i, 28); yiṭṭho (Abhi. i, 241). Evam aññe pi dhātavo sabbattha yojetabbā.

After "puccha", "bhanja", "hansa" and those that have "sa" at the end, there is "ṭṭha" with the beginning (consonant).

After the roots "puccha", "bhanja" and "hansa", and roots which have "sa" at the end, the suffix "ta" along with the beginning consonant is changed to "ṭṭha", when it is appropriate.

Satisfied (tuṭṭho); the man (naro) bitten (daṭṭho) by a snake (ahinā); asked (puṭṭho) by me (mayā); smashed (bhaṭṭho); mashed (pabhaṭṭho); joyful (haṭṭho); delighted (paṭṭho); sacrificed (yiṭṭho). Thus also other roots should be formed everywhere.

Note about formation.

tusa + ta

here "sa + ta" are changed to "ṭṭha"; tu + ṭṭha

574. 613. Vasato uṭṭha (1177)²⁸⁰.

Vasa icc' etamhā dhātumhā takārapaccayassa sahādiḃyañjanena **uṭṭhā**deso hoti ṭhāne.

Vassaṃvuṭṭho (Vin. i, 219).

After "vasa" there is "uṭṭha".

After the root "vasa", the suffix "ta" together with the beginning consonant is changed to "uṭṭha", when it is appropriate.

Having lived the rainy season (vassaṃvuṭṭho).

575. 614. Vassa vā-v-u (1178).

Vasass' eva dhātussa tapaccaye pare vakārassa ukārādeso hoti vā.

Vusitaṃ brahmacariyaṃ (Vin. iii, 20); uṭṭho, vuṭṭho (Khu. i, 8) vā.

Sometimes there is "u" or "v" of "vassa".

Sometimes, when the suffix "ta" follows the root "vasa", the letter "va" is changed to the letter "u".²⁸¹

Lived (vusitaṃ) the holy life (brahmacariyaṃ); lived (uṭṭho, vuṭṭho).

576. 607. Dha-ḍha-bha-hehi dha-ḍhā ca (1179).

Dha ḍha bha ha icc' evamantehi dhātūhi takārapaccayassa yathākkamaṃ **dha- ḍhā**desā honti.

Yathā? Buddho (Vin. iii, 1), Bhagavā; vaḍḍho (M. i, 116), bhikkhu; laddhaṃ (JA. iii, 295) me pattacīvaraṃ; agginā daḍḍhaṃ (VinA. ii, 220) vanaṃ.

Also after "dha", "ḍha", "bha" and "ha" there are "dha" and "ḍha".

After the roots "dha", "ḍha", "bha" and "ha" and others, the suffix "ta" is changed to "dha" and "ḍha" respectively.

As what (yathā)? Buddho, Bhagavā; increased (vaḍḍho), bhikkhu; a bowl and robe (pattacīvaraṃ) obtained (laddhaṃ) by me (me); a forest (vanaṃ) burnt (daḍḍhaṃ) by fire (agginā).

577. 628. Bhanjato ggo ca (1180). **OK**

Bhanjato dhātumhā takārapaccayassa **ggo**ādeso hoti sahādiḃyañjanena.

Bhaggo (Khu. i, 36).

Also after "bhanja" there is "gga".

After the root "bhanja" the suffix "ta" is changed to "gga" together with the beginning consonant.

Broken (bhaggo).

²⁸⁰ Uttha-uṭṭhānaṃ vinicchayo Abhayārāṃikattherena viracite Moggallānuttinissayadutiyaḃhāge 791-piṭṭhe passitabbāṃ.

²⁸¹ What is the purpose of "v" in the sutta? UN

578. 560. Bhujādīnam anto no dvi ca (1181). OK

Bhuja icc' evamādīnam dhātūnam anto no hoti, **tapaccayassa** ca dvibhāvo hoti.

Bhutto (Khu. v, 192), bhuttāvī (Vin. ii, 111); catto (Vin. i, 127); satto (Khu. vii, 17); ratto; yutto (ItA. 282); vivitto (Khu. i, 411).

The end of "bhuja" and others is elided and there is double.

The end of the root "bhuja" and others is elided, and the suffix "ta" is doubled.

(One who) ate (bhutto, bhuttāvī); (one who) gave up (catto); (one who was) attached (satto); (one who was) colored (ratto); (one who was) engaged (yutto); (one who was) secluded (vivitto).

579. 629. Vaca vā v' u (1182). OK

Vaca icc' etassa dhātussa **vakārassa ukārādeso** hoti anto **cakāro** no hoti, **tapaccayassa** ca dvebhāvo hoti vā.

Vuttaṃ Bhagavatā (Khu. i, 195), uttaṃ vā.

Sometimes there is "u" of "vaca".

Sometimes "va" of the root "vaca" is changed to "u" and the end "ca" is elided, and the suffix "ta" is doubled.

Said (vuttaṃ, uttaṃ) by the Blessed One (Bhagavatā).

580. 630. Gupādīnañ ca (1183).

Gupa icc' evamādīnam dhātūnam anto ca byañjano no hoti, **tapaccayassa** ca dvebhāvo hoti.

Sugutto (Khu. i, 127), catto (Vin. i, 127), litto, santatto, utto, vivitto (Khu. vii, 155), sitto. Evam aññe pi yojetabbā.

Also of "gupa" and others.

The end consonant of the root "gupa" and others is elided, and the suffix "ta" is doubled.

Wel protected (sugutto); given up (catto); smeared (litto); scorched (santatto); said (utto); secluded (vivitto); sprinkled (sitto). Thus also others should be formed.

581. 616. Tarādīhi iṇṇo (1184).

Tara icc' evamādīhi dhātūhi **tapaccayassa iṇṇādeso** hoti, anto ca byañjano no hoti.

Taratī ti tiṇṇo (Khu. vii, 16); uttaratī ti uttiṇṇo; sampūrātī ti sampuṇṇo; turatī ti tuṇṇo²⁸²; parijīratī ti parijiṇṇo (Khu. v, 397); ākiratī ti ākiṇṇo (D. ii, 25).

After "tara" and others there is "iṇṇa".

After the root "tara" and others, the suffix "ta" is changed to "iṇṇa", and the end consonant is elided.

(He) crosses (taratī), so (ti) (he is called) on who has crossed (tiṇṇo); (he) comes up (uttaratī), so (ti) (he is called) one who has come up (uttiṇṇo); (he) fills (sampūrātī), so (ti) (he is called) one who has filled (sampuṇṇo); (he) hastens (turatī), so (ti) (he is called) one who has hastened (tuṇṇo); (he) decays (parijīratī), so (ti) (he is called) one who has decayed (parijiṇṇo); (it) scatters (ākiratī), so (ti) (it is called) tha which has scattered (ākiṇṇo).

582. 631. Bhidādito inna-anna-iṇā vā (1185).

Bhidi icc' evamādīhi dhātūhi **tapaccayassa inna-anna-iṇādesā** honti vā, anto ca byañjano no hoti.

Bhinditabbo ti bhinno (VinA. i, 204); chindīyatī ti chinno (VinA. i, 204); ucchindīyitthā ti ucchinno²⁸³ (M. i, 192); dīyatī ti dinno (Vin. iii, 163); nisīdatī ti nisinno (D. i, 45); suṭṭhu chādīyatī ti suchanno; khidatī ti khinno; rodatī ti²⁸⁴ runno; khīṇā jāti (Vin. iii, 20).

²⁸² Tudatī ti tuṇṇo (K), taṃ na yuttaṃ ādiladdena ra-kārantadhātūnam va saṅgahitattā.

²⁸³ Ucchindittā ti ucchinno (K).

²⁸⁴ Rudhiyatī ti, rundhiyatī ti (K).

Vā ti kimattham? Bhijjati ti bhitti (Vin. ii, 60).

Sometimes, after "bhidi" there are "inna", "anna" and "īṇa".

After the root "bhidi" and others, the suffix "ta" is changed to "inna", "anna" and "īṇa", and the end consonant is elided.

To be broken (bhinditabbo), so (ti) broken (bhinno); (it) is cut (chindiyati), so (ti) cut (chinno); it was broken (ucchindiyittha), so (ti) that which was broken (ucchinno); (it) is given (dīyati), so (ti) one which is given (dinno); (he) sit (nisīdati), so (ti) one who is seated (nisinno); (he) is well covered (suṭṭhu chādiyati), so (ti) one who is well covered (suchanno); (he) is tired (khidati), so (ti) one who is tired (khinno); (he) cries (rodati), so (ti), one who cried (runno); exhausted (khīṇā) birht (jāti).

Why it is said "vā" (sometimes)? To allow an exception to this rule such as in the following example: (it) is broken (bhijjati), so (ti) that which is broken, a wall (bhitti).

583. 617. Susa-paca-sakato kkha-kkā ca (1186).

Susa paca saka icc' evamādīhi dhātūhi tapaccayassa **kkha-kkā**desā honti, anto ca byañjano no hoti.

Sussati ti sukkham²⁸⁵ (J. i, 190), kaṭṭham²⁶ (J. i, 190); paccati ti pakkam (JA. ii, 392), phalam. Sakati samattheti, pūjeti ti vā Sakko (S. i, 218), Sujampati.

Also after "susa", "paca" and "saka" there are "kkha" and "kka".

After the roots "susa", "paca" and "saka" and others, the suffix 'ta' is changed to "kkha" and "kka", and the end consonant is elided.

(It) withers (sussati), so (ti) that which is withered (sukkhām), timber (kaṭṭham); (it) is cooked/ ripe (paccati), so (ti) that which is riped (pakkam), a fruit (phalam). (He) is able (sakati, samattheti), so (ti) Sakko, or (vā) (he) is honored (pūjeti), so (ti) Sakko, Sujampati.

584. 618. Pakkamādīhi nto ca (1187).

Pakkama icc' evamādīhi dhātūhi tapaccayassa **nto**ādeso hoti, anto ca no hoti.

Pakkamati ti pakkanto (Vin. iii, 111); vibbhamati ti vibbhanto (UdA. 295); saṅkanto (Vin. iii, 100); khanto; santo (A. i, 132); danto (Vin. iii, 48); vanto.

Caggahaṇam kimattham? Teh' eva dhātūhi tapaccayassa **nti** hoti, anto ca no hoti. Kanti, khanti (AbhA. ii, 95). Evam sabbattha.

Also after "pakkama" there is "nta".

After the root "pakkama" and others, the suffix "ta" is changed to "nta", and the end consonant is elided.

(He) goes away (pakkamati), so (ti) one has gone away (pakkanto); (he) turns back (vibbhamati), so (ti) one who has turned back (to lay life) (vibbhanto); one who passed over (saṅkanto); one who forbears (khanto); one who is calmed (santo); one who is tamed (danto); something that is vomited or one who has vomited (vanto).

What is the purpose of taking "ca"? After those roots the suffix "ta" becomes "nti", and the end (consonant) is elided. Liking (kanti), patience (khanti). Thus everywhere.

585. 619. Janādīnam ā timhi ca (1189).

Jana icc' evamādīnam dhātūnam antassa byañjanassa **ā**ttam hoti tapaccaye pare, **timhi** ca.

Ajanī ti jāto (A. i, 105); jananam jāti (Vin. ii, 8).

Timhi ti kimattham? Aññasmim pi paccaye pare **ākā**ranivattanattham. Janitvā, janitā, janitum, janitabbam icc' evamādi.

There is "ā" of "jana" and others and "ti".

When the suffix "ta" or "ti" follows, there is "ā" of the end consonant of the root "jana" and others.

(He) is born (ajanī), so (ti) born (jāto); generating (jananam), birth (jāti).

Why it is said "timhi" (when "ti" follows)? To prevent the substitution "ā" when other suffixes follow. Having been born (janitvā), one who is born (janitā), to be born (janitum), it should be born (janitabbam), etc.

²⁸⁵ Sukkhām kaṭṭham (Sad.), kaṭṭham dārumhi, tam kicce, gahane kasite tisu (Abhdhāna 1040-gāthā).

586. 600. Gama-khana-hana-ramādīnam anto (1190).

Gama khana hana ramu icc' evamādīnam dhātūnam anto byañjano no hoti vā tapaccaye pare, **ti**mhi ca.

Sundaram nibbānam gacchatī ti sugato (Vin. i, 1). Sundaram nibbānam gacchatī ti sugati²⁸⁶ (Vin. ii, 14); khatam (AAA. ii, 59); khati. Upahatam (D. i, 81), upahati. Rato (Khu. v, 196), rati (Khu. v, 170). Mato (DhA. i, 445), mati (Khu. v, 356).

Vā ti kimattham? Ramato, ramati (Khu. i, 127).

The end of "gama", "khana", "hana" and "ramu" and others.

Sometimes, when the suffix "ta" or "ti" follows, the end consonant of the roots "gama", "khana", "hana" and "ramu" and others is elided.

(He) goes (gacchati) to the good (sundaram) Nibbāna (Nibbānam), so (ti), (he is called) sugato. (He) goes (gacchati) to the good (sundaram) Nibbāna (Nibbānam), so (ti), (he is called) sugati; that which is dug (khatam); digging (khati). One who is killed (upahatam), killing (upahati). One who is delighted (rato), delighting (rati). One who thinks (mato), thinking (mati).

Why it is said "vā" (sometimes)? To allow an exception to this rule such in the following examples: one who is delighted (ramato), delighting (ramati).

587. 632. Rakāro ca (1191).

Rakāro ca dhātūnam antabhūto no hoti tapaccaye pare, **ti**mhi ca.

Pakārena karīyatī ti pakato; paṭhamam karīyatī ti pakati (D. i, 159); visarīyatī ti visato, visati.

Also the letter "ra".

When the suffix "ta" or "ti" follows, "ra" that stands at the end of the root is elided.

(It) is done (karīyati) by method (pakārena), so (ti) that which is done by method (pakato); (it) is done (karīyati) first (paṭhamam), so (ti) that which is done first (pakati); (it) is spread (visarīyati), so (ti) that which is spread (visato, visati).

588. 620. Ṭhā-pānam i-i ca (1192).

Ṭhā-pā icc' etesam dhātūnam antassa ākārassa ikāra-īkāraḍesā honti yathāsaṅkhyam tapaccaye pare, **ti**mhi ca.

Yatra ṭhito (Khu. i, 32), ṭhiti (Khu. vii, 90); pīto (D. ii, 233), pīti.

Also there are "i" and "ī" of "ṭhā" and "pā".

When the suffix "ta" or "ti" follows, the letter "ā", which is the end of the roots "ṭhā" and "pā", is changed to "i" and "ī" respectively.

One who stands or stood (ṭhito), standing (ṭhiti); one who drank (pīto), drinking (pīti).

589. 621. Hantehi ho hassa lo vā adaha-nahānam (1193).

Hakārantehi dhātūhi tapaccayassa **hakāraḍeso** hoti, **hakāraḍeso** dhātvantassa **lo** hoti vā **adaha-nahānam**.

Āruhitthā ti āruḷho (Khu. iii, 430); gālho (Khu. vii, 20); bālho (M. iii, 302); mūlho (Khu. i, 252).

Adaha-nahām iti kimattham? Dayhatī ti daḍḍho (Khu. vii, 41); sam suṭṭhu nayhatī ti sannaddho (S. i, 471).

Sometimes, after those having "ha" at the end, there is "ha", "ha" becomes "ḷa", excepting "daha" and "naha".

Sometimes the suffix "ta" after roots that have "ha" at the end is changed to "ha", and "ha", that is the end of the root, becomes "ḷa", excepting "daha" and "naha".

(He) climbed (āruhittha), so (ti) one who climbed (āruḷho); that which is mixed (gālho); that which is strong (bālho); one who is confused (mūlho).

²⁸⁶ Sundaram ṭhānam gacchatī ti sugati (Sī). Sundaram nibbānam gamanam sugati (K). Sukham ev' ettha gacchanti, na dukkhanti vā sugati (AAA. i, 97).

Why it is said "adaha-nahām" (excepting "daha" and "naha")? To prevent the operation of this rule when there is "daha" and "naha" such as in the following examples: (it) is burnt (dayhati), so (ti) that which is burnt (daḍḍho); (it) is bound (nayhati) well (saṃ, suṭṭhu), so (ti) that which is well bound (sannaddho) **regalia**.

Iti kibbidhāna-kappe tatiyo kaṇḍo.
Thus end the third section in the primary derivative chapter

CATUTTHA-KAṆḌA
Fourth Section

590. 579. Ṇamhi ranjassa jo bhāva-karaṇesu (1194).

Ṇamhi paccaye pare **ranja** icc' etassa dhātussa antabhūtassa **njakārassa joādeso** hoti bhāva-karaṇesu.

Rañjanam rāgo²⁸⁷, ranjanti etenā ti rāgo²⁷.

Bhāvakarāṇesū ti kimattham? Ranjatī ti raṅgo (M. i, 43).

In verbal nouns and instrumental, when "ṇa" follows, there is "ja" of "ranja".

In verbal nouns and instrumental, when the suffix "ṇa" follows, "nja", that is the end of the root "ranja", is changed to "ja".

Dyeing (rañjanam), dyeing (rāgo), they dye (ranjati) with that (tena), so (ti) that by which they dye (rāgo).

Why it is said "bhāva-karaṇesu" (in verbal nouns and instrumental)? To prevent the operation of this rule when they are not verbal nouns and instrumental such as in the following example: (it) dyes (ranjati), so (ti) dye (raṅgo).

591. 544. Hanassa ghāto (1195). **OK**

Hana icc' etassa dhātussa sabbassa **ghātādeso** hoti **ṇamhi** paccaye pare.

Upahanatī ti upaghāto; gāvo hanatī ti goghātako (M. i, 73).

After "hana" there is "ghāta".

When the suffix "ṇa" follows, there is "ghāta" of the whole root "hana".

(He) kills (upahanatī), so (ti) killer (upaghāto); (he) kills (hanati) cattle (gāvo), so (ti) a cattle killer (goghātako).

592. 503. Vadho vā sabbattha (1196).

Hana icc' etassa dhātussa **vadhādeso** hoti vā sabbattha ṭhānesu.

Hanatī ti vadho (Khu. vi, 256), vadhako (Vin. i, 95); avadhi (Khu. i, 13), ahani vā.

Sometimes there is "vadha" everywhere.

Sometimes, in all places,²⁸⁸ there is "vadha" of the root "hana".

(He) kills (hanati), so (ti) a killer (vadho, vadhako); (he) killed (avadhi, ahani).

593. 564. Ākārāntānam āyo (1197).

Ākārāntānam dhātūnam antassa **ākārassa āyādeso** hoti **ṇamhi** paccaye pare.

Dadātī ti dāyako (S. i, 97); dānam dātum sīlam yassā ti dānadāyī; majjam dātum sīlam yassā ti majjadāyī; nagaram yātum sīlam yassā ti nagarayāyī.

There is "āya" of those that end in "ā".

When the suffix "ṇa" follows, the letter "ā", that is the end of roots ending in "ā", is changed to "āya".

²⁸⁷ Rañjanavasena rāgo (AbhiA. i, 395). Rajjanti sattā tena, sayam vā rañjati, rañjanamattam eva vā etasan ti rāgo (Sad. Dhātumālā 46). Rañjitabbo rāgo (K), tam na yuttam, kiccapaccayantā hi bhāve napumsakā va. (If the explanation is in the passive voice <kammasaadhana> as here, it is not ultimate reality.

²⁸⁸ In all places means in primary derivative and also in verbs, etc.

(He) gives (dadāti), so (ti) a giver (dāyako); the habit (sīlaṃ) of him (yassa) is to give (dātum) alms (dānaṃ), so (ti) one who has the habit to give alms (dānadāyī); the habit (sīlaṃ) of him (yassa) is to give (dātum) liquor (majjāṃ), so (ti) one who has the habit to give liquor (majjadāyī); the habit (sīlaṃ) of him (yassa) is to go (yātum) to the city (nagaraṃ), so (ti) one who has the habit of going to the city (nagarayāyī).

594. 582. Pura-sam-upa-parīhi karotissa kha-kharā vā tappaccayesu ca (1198).

Pura sam upa pari icc' etehi karotissa dhātussa **kha-kharā**desā honti vā tappaccaye pare²⁸⁹, **ṇamhi** ca.

Pure karīyatī ti purakkhato (D. i, 47); sammā karīyatī ti saṅkhato (Abhi. i, 277); upagantvā karīyatī ti upakkhato (D. i, 120); parisamantato karotī ti parikkhāro (D. ii, 175); saṅkarīyatī ti saṅkhāro (Abhi. vi, 1).

Vā ti kimatthaṃ? Upagantvā karotī ti upakāro (D. iii, 252).

When the suffix "ta" follows, there are "kha" and "khara" of the root "kara" that is preceded by "pura", "saṃ", "upa" and "pari".

Sometimes, when the suffix "ta" or "ṇa" follows, the root "kara", when it is preceded by "pura", "saṃ", "upa" and "pari", is changed to "kha" and "khara".

(He) is put (karīyati) in front (pure), so (ti) one who is put in front, honored (purakkhato); (it) is made (karīyati) well (sammā), so (ti) that which is made well (saṅkhato); having approached (upagantvā) it is made (karīyati), so (ti) that which is prepared (upakkhato); (it) makes (karoti) all around (parisamantato), so (ti) that which is surrounding (parikkhāro); (it) is well made (saṅkarīyati), so (ti) that which is well made (saṅkhāro).

Why it is said "vā" (sometimes)? To allow an exception of this rule such as in the following example: having approached (upagantvā) (it) is made (karīyati), so (ti) that which is prepared (upakāro).

595. 637. Tave-tunādīsu kā (1199).

Tave tuna icc' evamādīsu paccayesu karotissa dhātussa **kā**ādeso hoti vā.

Kātave (Khu. vi, 75), kātum (Vin. iii, 241), kattum vā, kātuna, kattuna vā.

There is "kā" when "tave" and "tuna" follow.

Sometimes, when the suffixes "tave", "tuna" and others follow, the root "kara" is changed to "kā".

To do (kātave, kātum, kattum; having done (kātuna, kattuna).

596. 551. Gama-khana-hanādīnaṃ tum-tabbādīsu na (1200).

Gama khana hana icc' evamādīnaṃ dhātūnaṃ antassa **na**kāro hoti vā **tum-tabbādīsu** paccayesu.

Gantum (VinA. i, 7), gamitum; gantabbam, gamitabbam. Khantum, khanitum, khantabbam; khanitabbam. Hantum (Khu. vi, 22), hanitum; hantabbam (D. ii, 142), hanitabbam. Mantum, manitum; mantabbam, manitabbam.

Ādiggahaṇaṃ kimatthaṃ? **Tunaggahaṇatthaṃ**. Gantuna, khantuna, hantuna, mantuna.

When there are "tum", "tabba" and others, there is "na" of (the end of) "gama", "khana", "hana" and others.

When the suffixes "tum", "tabba" and others follow, there is "na" of the end of the roots "gama", "khana", "hana" and others.

To go (gantum, gamitum); (it) should be gone (gantabbam, gamitabbam). To dig (khantum, khanitum); (it) should be dug (khantabbam, khanitabbam). To kill (hantum, hanitum); (it) should be killed (hantabbam, hanitabbam). To know (mantum, manitum); (it) should be known (mantabbam, manitabbam).

Why it is the purpose of taking "ādi", others? For the purpose of taking "tuna". Having gone (gantuna), having dug (khantuna), having killed (hantuna), having known (mantuna).

597. 641. Sabbehi tunādīnaṃ yo (1201).

Sabbehi dhātūhi **tunādīnaṃ** paccayānaṃ **yakārādeso** hoti vā.

²⁸⁹ Tapaccayesu paresu (K).

Abhivandīya, abhivanditvā; ohāya (Khu. vi, 84), ohitvā; upanīya (D. i, 100), upanetvā; passiya, passitvā; uddissa (D. i, 157), uddisitvā; ādāya (Vin. iii, 24), ādiyitvā (JA. ii, 205).

After all (roots) there is "yo" of "tuna" and others.

Sometimes after all roots the suffix "tuna" and others are changed to "ya".

Having bowed down (abhivandīya, abhivanditvā); having abandoned (ohāya, ohitvā); having brought (upanīya, upanetvā); having seen (passiya, passitvā); having pointed out (uddissa, uddisitvā); having taken (ādāya, ādiyitvā).

598. 643. **Ca-nantehi raccaṃ** (1203).

Cakāra-nakārantehi dhātūhi **tunādīnaṃ** paccayānaṃ **raccā**deso hoti vā.

Vivicca (Vin. i, 5), āhacca (M. iii, 178), uhacca (Khu. vi, 61).

Vā ti kimatthaṃ? Hantvā (Khu. vi, 72).

There is "racca" after those that end in "ca" and "na".

Sometimes there is the substitution "racca" of the suffixes "tuna" and others after roots that end in "ca" and "na".

Having separated (vivicca), having stricken (āhacca), having pulled out (uhacca).

Why it is said "vā" (sometimes)? To allow an exception to this rule such as in the following example: having killed (hantvā).

599. 644. **Disā svāna-svāntalopo ca** (1204).

Disa icc' etāya dhātuyā **tunādīnaṃ** paccayānaṃ **svāna-svā**desā honti, antalopo ca.

Disvāna (Vin. i, 309), disvā (Abhi. i, 261).

After "disa" there are "svāna" and "svā" and elision of the end.

After the root "disa" the suffixes "tuna" and others are changed to "svāna" and "svā", and the end (consonant of the root) is elided.

Having seen (disvāna, disvā).

600. 645. **Ma-ha-da-bhehi mma-yha-jja-bbha-ddhā ca** (1205).

Ma ha da bha icc' evamantehi dhātūhi **tunādīnaṃ** paccayānaṃ **mma-yha-jja-bbha-ddhā**desā honti vā, antalopo ca.

Āgamma (Khu. ii, 48), āgamitvā; okkamma (Khu. i, 122), okkamitvā; paggayha (Vin. i, 265), paggaṇhitvā; uppajja (Khu. iv, 305), uppajjitvā; ārabba (DhA. i, 2), ārabhitvā, āraddha²⁹⁰, ārabhitvā.

Also after "ma", "ha", "da", "bha" there are "mma", "yha", "jja", "bbha", "ddha".

Sometimes, after the roots ending in "ma", "ha", "da", "ma", and others, the suffixes "tuna" and others are changed to "mma", "yha", "jja", "bbha", "ddha", and the end (consonant of the root) is elided.

Having come (āgamma, āgamitvā); having stepped aside (okkamma, okkamitvā); having supported/taken up (paggayha, paggaṇhitvā); having arisen (uppajja, uppajjitvā); having begun (ārabba, ārabhitvā, āraddha, ārabhitvā).

601. 334. **Taddhita-samāsa-kitakā nāmaṃ 'v' ātave-tunādīsu ca**.

Taddhita-samāsa-kitaka icc' evamantā saddā nāmaṃ 'va daṭṭhabbā **tave-tuna- tvāna-tvā**dipaccayante²⁹¹ vajjetvā.

Vāsiṭṭho (Vin. ii, 11); pattadhammo (Vin. iii, 17); kumbhakāro (D. i, 98) icc' evamādi.

"Taddhita", "samāsa" and "kitaka" are to be regarded as nouns excepting those ending in "tave", "tuna" and others.

Words that end in "taddhita", "samāsa" and "kitaka" should be regarded as nouns with the exception of those ending in the suffixes "tave", "tuna", "tvāna" and "tvā".

Vāsiṭṭho (Vāsiṭṭho), one who has reached the Dhamma (pattadhammo); potter (kumbhakāro); etc.

²⁹⁰ Āraddhā (Rū), āraddha (Sī, K, Sad.).

²⁹¹ Tave-tuna-tvāna-tvā dipaccaye (Sī, K).

602. 6. Dumhi garu (10).

Dumhi akkhare yo pubbo akkharo, so garuko va daṭṭhabbo.

Bhivā, chitvā; datvā, hutvā.

When there are two (letters), (the previous) is "garu".

When there are two letters, the previous letter should be regarded as "garu".

Having broken (bhivā), having cut (chitvā). The letter "i" of "bhivā" and "chitvā" should be regarded as "garu". Although "i" is short (rasa), it is heavy (garu) and it has two moras. Having given (datvā), having been (hutvā). The letter "a" of "datvā" and the letter "u" of "hutvā" should be regarded as "garu".

603. 7. Dīgho ca (9).

Dīgho ca saro garuko va daṭṭhabbo.

Āhāro, nadī, vadhū, te dhammā, opanayiko.

Also long.

Also the long vowel should be regarded as "garu".

Food (āhāro), river (nadī), woman (vadhū), those (te) dhammas (dhammā), leading to (opanayiko).

604. 684. Akkharehi kāra²⁹² (1208).

Akkharatthehi akkharābhidheyyehi **kārapaccayo** hoti payoge sati.

A eva akāro, ā eva ākāro, ya eva yakāro.

After letters there is "kāra".

After those that have the meaning of letters there is the suffix "kāra" when there is usage.

"A" (a) itself (eva) is the letter "a" (akāro), "ā" (ā) itself (eva) is the letter "ā" (ākāro), "ya" (ya) itself (eva) is the letter "ya" (yakāro).

605. 547. Yathāgamam ikāro (1210).

Yathāgamam sabbadhātūhi sabbapaccayesu **ikārāgamo** hoti.

Kāriyam, bhavitabbaṃ (JA. iv, 221), janitabbaṃ, viditabbaṃ²⁹³, karitvā (JA. iii, 463), icchitam (DhA. i, 127).

According to the Buddha's Word there is the letter "i".

According to the Buddha's Word, after all roots when all suffixes follow, there is the insertion of the letter "i".

(It) should be done (kāriyam), (it) ought to be (bhavitabbaṃ), (it) should be produced (janitabbaṃ), (it) should be known (viditabbaṃ), (it) should be done (karitvā), that which is desired (icchitam).

606. 642. Da-dhantato yo kvaci (1211).

Dakāra-**dhak**ārantāya dhātuyā yathāgamam **yakārāgamo** hoti kvaci **tunā**dīsu paccayesu.

Buddho loke uppajjitvā (D. ii, 129); Dhammam bujjhitvā (Khu. iii, 31; Khu. xi, 202).

Da-dhantato ti kimattham? Labhitvā (DhA. i, 109).

Kvacī ti kimattham? Uppādetvā²⁹⁴.

Optionally there is "ya" after those that end in "da" and "dha".

²⁹² Kāram (Sī).

²⁹³ Veditam (Sī).

²⁹⁴ Uppāditvā (K).

Optionally, according to the Buddha's Word, when the suffixes "tuna" and others follow, there is the insertion of "ya" after roots that end in "da" and "dha".

The Buddha (Buddho) having appeared (uppajjitvā) in the world (loke); having understood (bujjhivā) the Dhamma (Dhammaṃ).

Why it is said "da-dhantato" (those that end in "da" and "dha")? To prevent the operation of this rule when there are not "da" and "dha" such in the following example: having obtained (labhitvā).

Why it is said "kvaci" (optionally)? To allow an exception to this rule such as in the following example: having caused to arise (uppādetvā).

Iti kibbidhāna-kappe catuttho kaṇḍo
Thus ends the fourth section in the primary derivative chapter

PAÑCAMA-KAṆḌA
Fifth Section

607. 578. Niggahita²⁹⁵ saṃyogādi no (1212).

Saṃyogādibhūto **nakāro** niggahitam āpajjate.

Raṅgo (M. i, 47), bhaṅgo (Khu. vii, 33), saṅgo (Khu. vii, 6; Khu. i, 39).

"N" which is the beginning of a conjunct (consonant) is changed to the "niggahita".

Dancing place (raṅgo), breaking up (bhaṅgo), clinging (saṅgo).

608. 623. Sabbattha ge gī (1165).

Ge icc' etassa dhātussa **gī**ādeso hoti sabbattha ṭhāne.

Gītaṃ²⁹⁶ (D. i, 6), gāyati.

Everywhere there is "gī" of "ge".

In all places there is "gī" of the root "ge".

Singing or that which is to be sung (gītaṃ), (he) sings (gāyati).

609. 484. Sadassa sīdattaṃ (1213).

Sada icc' etassa dhātussa **sīdā**deso hoti sabbattha ṭhāne.

Nisinno (Khu. v, 358), nisīdati (D. ii, 231; Vin. ii, 28).

There is "sīda" of "sada".

In all places there is "sīda" of the root "sada".

Seated (nisinno), (he) sits (nisīdati).

610. 627. Yajassa sarass' i ṭṭhe (1215).

Yaja icc' etassa dhātussa sarassa **ikārā**deso hoti ṭṭhe pare.

Yiṭṭho, yiṭṭhā.

Ṭṭhe ti kimatthaṃ? Yajanaṃ.

When "ṭṭha" follows, there is "i" of the vowel of "yaja".

When "ṭṭha" follows, there is "i" of the vowel of the root "yaja".

Sacrificed (yiṭṭho, yiṭṭhā).

²⁹⁵ Niggahitaṃ (Sī).

²⁹⁶ Gāyanaṃ gītaṃ (Sī).

Why it is said "tthe" (when "ttha" follows)? To prevent the operation of this rule when "ttha" does not follow such as in the following example: sacrificing (yajanaṃ).

611. 608. Ha-catutthānaṃ dhātvaṇānaṃ do dhe (1216).

Ha-catutthānaṃ dhātvaṇānaṃ **do** ādeso hoti **dhe** pare.

Sannaddho (Khu. i, 69; S. i, 471), kuddho (DA. i, 51), yuddho (JA. iii, 513), siddho, laddho (Vin. ii, 122), āraddho (AA. ii, 80).

When "dha" follows, there is "da" of "ha" and the fourth (letter) which are the end (of the root).

When "dha" follows, there is "da" of "ha" and the fourth letter which are the end of root.

Fastened (sannaddho), irritated (kuddho), fought (yuddho), accomplished (siddho), obtained (laddho), began (āraddho).

612. 615. dhakāre (1217).

Ha-catutthānaṃ dhātvaṇānaṃ **do** ādeso hoti **dhakāre** pare.

Dayhatī ti daḍḍho (Khu. v, 67), vaḍḍhatī ti vuḍḍho (Vin. i, 2; AA. ii, 266).

dhakāre ti kimatthaṃ? Dāho (M. i, 321; D. i, 10).

When "dha" follows there is "ḍa".

When "dha" follows, there is "ḍa" of "ha" and the fourth letter which are the end of the root.

(It) is burnt (dayhatī), so (ti) that which is burnt (daḍḍho), (it) grows old (vaḍḍhatī), so (ti) that which grows old (vuḍḍho).

Why it is said "dhakāre" (when "dha" follows)? To prevent the operation of this rule when "dha" does not follow such as in the following example: burning (dāho).

613. 583. Gahassa ghara ñe vā (1218).

Gaha icc' etassa dhātussa sabbassa **gharādeso** hoti vā **ñapaccaye** pare.

Gharaṃ (Khu. v, 67), gharāṇi²⁹⁷ (Khu. vi, 80).

Vā ti kimatthaṃ? Gāho (AbhiA. i, 94, 295).

Sometimes when "ṇa" follows there is "ghara" of "ghassa".

Sometimes, when the suffix "ṇa" follows, there is "ghara" of the whole of the root "gaha".

House (gharaṃ), houses (gharāṇi).

Why it is said "vā" (sometimes)? seizing (gāho).

614. 581. Dahassa do laṃ (1219).

Daha icc' etassa dhātussa **ḍakāro laṭṭam āpajjate vā ñapaccaye** pare.

Paridahanāṃ, pariḷāho (Khu. i, 26).

Vā ti kimatthaṃ? Paridāho.

"Da" of "daha" becomes "ḷa".

Sometimes, when the suffix "ṇa" follows, "da" of the root "daha" becomes "ḷa".

Burning (paridahanāṃ, pariḷāho).

Why it is said "vā" (sometimes)? To allow an exception to this rule such as in the following example: burning (paridāho).

615. 586. Dhātvaṇassa lopo kvimhi (1220).

²⁹⁷ gharāṇi (Sī).

Dhātvantassa byañjanassa lopo hoti **kvimhi** paccaye pare.

Bhujena gacchatī ti bhujago (Khu. vii, 6); urena gacchatī ti urago (Khu. vii, 6); turago; saṅkho (AbhA. i, 355).

When "kvi" follows, there is elision of the end of the root.

When the suffix "kvi" follows, there is elision of the consonant which is the end of the root.

Gacchati (*it goes*) bhujena (*by bending*), ti (*so*) bhujago (*a snake*); gacchati (*it goes*) urena (*by the chest*), ti (*so*) urago (*a snake*); turago (*a horse*); saṅkho (*a conch*).

616. 587. Vidante ū (1222).

Vida icc' etassa dhātussa ante **ūkārāgamo** hoti **kvimhi** paccaye pare.

Lokaṃ vidati jānāti ti lokavidū (S. i, 221).

There is ū at the end of vida.

When the suffix kvi follows, there is the insertion of the letter ū at the end of the root vida.

Vidati/jānāti (*he knows*) lokaṃ (*the world*), ti (*so*) lokavidū (*knower of the world*).

617. 633. Na-ma-ka-rānam antānam n' iyuttatamhi (1223).

Nakāra-makāra-kakāra-rakārānam dhātvantānam lopo na hoti **ikārayutte** **tapaccaye** pare.

Hanituṃ; gamito; ramito; sakito; sarito; karitvā (Khu. ii, 78).

Iyuttatamhī ti kimattham? Gato (Khu. ii, 95), sato (Khu. i, 223).

Those that end in na, ma, ka and ra are not elided when there is ta accompanied by i.

When the suffix ta follows, accompanied by i, there is not elision of na, ma, ka and ra which are the end of the root.

Hanituṃ (*to kill*); gamito (*gone*); ramito (*delighted*); sakito (*honored*); sarito (*remembered*); karitvā (*having done*).

Why it is said iyuttamhi (when there is ta accompanied by i)? To prevent the operation of this rule when there is not ta accompanied by i such in the following example: gato (gone), sato (mindful).

618. 571. Na ka-gattam ca-jā ṇvumhi (1224).

Cakāra-jakāra-kakāra-gakārattam n' āpajjante **ṇvumhi** paccaye pare.

Pacatī ti pācako; yajatī ti yājako.

When ṇvu follows, c and j are not changed to k and g.

When the suffix ṇvu follows, c and j are not changed to k and g (respectively).

Pacati (*He cooks*), ti (*so*) pācako (*cook*); yajati (*he sacrifices*), ti (*so*) yājako (*sacrificer*).

619. 573. Karassa ca tattam tusmim (1225).

Kara icc' etassa dhātussa antassa **rakārassa** **takārattam** hoti **tupaccaye** pare.

Karotī ti kattā (D. i, 18; Khu. v, 115), karontī ti kattāro.

Also when tu follows, there is ta of (ra of) kara.

When the suffix tu follows, there is ta of ra which is the end of the root kara.

Karoti (*he does*), ti (*so*) kattā (*doer*), karonti (*they do*), ti (*so*) kattāro (*doers*).

620. 549. Tum-tuna-tabbesu vā (1226).

Kara icc' etassa dhātussa antassa **rakārassa** **takārattam** hoti vā **tum tuna tabba** icc' etesu paccayesu.

Kattum (Vism. i, 293), katum (Vin. iv, 241); kattuna, katum; kattabam (Khu. i, 21), kattabam.

Sometimes when tum, tuna and tabba follow.

Sometimes when tuni, tuna and tabba follow, there is ta of ra which is the end of the root kara.

Kattuni/kātuni (to do); kattuna, kātuna (having done); kattabbani/kātabbani (it should be done).

621. 553. Kāritam viya nānubandho (1227).

Nakārānubandho paccayo kāritam viya daṭṭhabbo vā.

Dāho (M. i, 311), deho, vāho (A. iii, 395), bāho²⁹⁸, cāgo (D. ii, 175), vāro, cāro²⁹⁹, parikkhāro (D. ii, 175), dāyako (S. i, 57), nāyako (Vin. iii, 32), lāvako, bhāvako, kāri, ghātī, dāyī.

Vā ti kimattham? Upakkharo.

The indicator letter ṇ is as kārita.

The suffix which has the indicator letter ṇ should be regarded as kārita.

Dāho (burning), deho (the body), vāho (a vehicle), bāho (the arm), cāgo (giving up), vāro (occasion), cāro (going), parikkhāro (a requisite), dāyako (a giver), nāyako (a leader), lāvako (a reaper), bhāvako developer (meditator)³⁰⁰, kāri (doer), ghātī (a killer), dāyī (a giver).

Why it is said vā (sometimes)? To allow an exception to this rule such as in the following example: a doer close to someone, assistant (upakkharo).

622. 570. An'-akā yu-ṇvūnam (1228).

Yu ṇvu icc' etesam paccayānam **ana aka** icc' ete ādesā honti.

Nandanam (S. i, 6); kārako (Khu. v, 143).

There are ana and aka of yu and ṇvu.

There are the substitutions ana and aka of the suffixes yu and ṇvu.

Nandanam (rejoicing); kārako (doer).

623. 554. Ka-gā ca-jānam (1229).

Ca ja icc' etesam dhātvantānam **kakāra-gakārādesā** honti nānubandhe paccaye pare.

Pōko; yogo (A. i, 405).

There are ka and ga of ca and ja.

When the suffix which is the indicator letter ṇ, follows, there are the substitutions ka and ga of the ca and ja which are the end of the root.

Pāko (cooking); yogo (connection).

Iti kibbidhāna-kappe pañcamo kaṇḍo.

Thus ends the fifth section in the primary derivative chapter

Kita-kappo niṭṭhito

The end of primary derivative chapter

Namo tassa bhagavato arahato sammāsambuddhassa.

Kaccāyanabyākaraṇam

1-SANDHI-KAPPA (1-Sandhi Chapter) (1–51)

Paṭhamo kaṇḍo (First Section) (1–11)

²⁹⁸ Na-y-ime payogā Sihaḷapothhake dissanti.

²⁹⁹ Na-y-ime payogā Sihaḷapothhake dissanti.

³⁰⁰ Please, supply the meaning. UN

Dutiyo kaṇḍo (Second Section) (11–22)

Tatiyo kaṇḍo (Third Section) (23–29)

Catuttho kaṇḍo (Fourth Section) (30–41)

Pañcamo kaṇḍo (Fifth Section) (42–51)

2-NĀMA-KAPPA (2-Noun Chapter) (52–270)

Paṭhamo kaṇḍo (First Section) (52–119)

Dutiyo kaṇḍo (Second Section) (120–160)

Tatiyo kaṇḍo (Third Section) (161–210)

Catuttho kaṇḍo (Fourth Section) (211–246)

Pañcamo kaṇḍo (Fifth Section) (247–270)

3-KĀRAKA-KAPPA (3-Case Chapter) (271–315)

4-SAMĀSA-KAPPA (4-Compound Chapter) (216–243)

5-TADDHITA-KAPPA (5-Secondary Derivative Chapter) (244–405)

6-ĀKHYĀTA-KAPPA (6-Verb Chapter) (406–523)

Paṭhamo kaṇḍo (First Section) (406–431)

Dutiyo kaṇḍo (Second Section) (432–457)

Tatiyo kaṇḍo (Third Section) (458–481)

Catuttho kaṇḍo (Fourth Section) (482–523)

7-KIBBIDHĀNA-KAPPA³⁰¹ (7. Primary Derivative Chapter) (524–623)

Paṭhamo kaṇḍo (First Section) (524–549)

Dutiyo kaṇḍo (Second Section) (550–570)

Tatiyo kaṇḍo (Third Section) (571–589)

Catuttho kaṇḍo (Fourth Section) (590–606)

Pañcamo kaṇḍo (Fifth Section) (607–623)

8-UṆĀPIKAPPA (624–673)

Namo tassa bhagavato arahato sammāsambuddhassa.

³⁰¹ "Kibbidhāna" comes from "kit", the name of the primary suffix and "vidhāna", arrangement, treatment, process.

Kaccāyanabyākaraṇaṃ

1. Sandhi

Paṭhamakaṇḍa

1. 1. Attho (pg. ..0001) akkharasaññāto.
2. 2. Akkharāpādayo ekacattālisam.
3. 3. Tatthodantā sarā aṭṭha.
4. 4. Lahumattā tayo rassā.
5. 5. Aññe dīghā.
6. 8. Sesā byañjanā.
7. 9. Vaggā pañcapañcaso mantā.
8. 10. Am-iti niggahitaṃ.
9. 11. Parasamaññā payoge.
10. 12. Pubbamadhoṭṭhitamassaraṃ sarena viyojaye.
11. 14. Naye paraṃ yutte.

Iti sandhikappe paṭhamo kaṇḍo.

12. 13. Sarā (pg. ..0002) sare lopam.
13. 15. Vā paro asarūpo.
14. 16. Kvacāsavaṇṇaṃ lutte.
15. 17. Dīghaṃ.
16. 18. Pubbo ca.
17. 19. Yamedantassādeso.
18. 20. Vamodudantānaṃ.
19. 22. Sabbo caṃ ti.
20. 27. Do dhassa ca.
21. 22. Ivaṇṇo yaṃ navā.
22. 28. Evādisa ri pubbo ca rasso.

Iti sandhikappe dutiyo kaṇḍo.

23. 36. Sarā pakati byañjane.
24. 35. Sare kvaci.
25. 37. Dīghaṃ.
26. 38. Rassam.
27. 39. Lopaṇca tatrākāro.
28. 40. Para dvebhāvo ṭhāne.
29. 42. Vagge ghosāghosānaṃ tatiyapaṭhamā.

Iti sandhikappe tatiyo kaṇḍo.

30. 58. Am (pg. ..0003) byañjane niggahitaṃ.
31. 49. Vaggantaṃ vā vagge.

32. 50. Ehe ñaṃ.
33. 51. Sa ye ca.
34. 52. Madā sare.
35. 34. Ya va ma da na ta ra lā cāgamā.
36. 47. Kvaci o byañjane.
37. 57. Niggahitañca.
38. 53. Kvaci lopaṃ.
39. 54. Byañjane ca.
40. 55. Paro vā saro.
41. 56. Byañjano ca visañño.

Iti sandhikappe catuttho kaṇḍo.

42. 32. Gosare puthassāgamo kvaci.
43. 33. Pāssa canto rasso.
44. 24Abbho abhi.
45. 25. Ajjho adhi.
46. 26. Te na vā ivaṇṇe.
47. 23. Atissa cantassa.
48. 43. Kvaci (pg. ..0004) paṭi patissa.
49. 44. Puthassu byañjane.
50. 45. O avassa.
51. 59. Anupadiṭṭhānaṃ vuttayogato.

Iti sandhikappe pañcamo kaṇḍo.

Sandhisuttaṃ niṭṭhitaṃ.

2. Nāma

52. 60. Jinavacanayuttaṃ hi.
53. 61. Liṅgañca nippajjate.
54. 62. Tato ca vibhattiyo.
55. 63. Si yo aṃ yo nā hi sa naṃ smā hi sanaṃ smiṃ su.
56. 64. Tadanuparodhena.
57. 71. Ālapane si gasañño.
58. 29. Ivaṇṇuvaṇṇā jhalā.
59. 182. Te itthidhyā po.
60. 177. Ā gho.
61. 86. Sāgamo se.
62. 206. Saṃsāsvekavacanesu ca.
63. 217. Etimāsami (pg. ..0005)
64. 216. Tassā vā.
65. 215. Tato sassa ssāya.
66. 205. Gho rassam.
67. 229. No ca dvādito naṃmhi.
68. 184. Amā pato smiṃsmānaṃ vā.

69. 186. Ādito o ca.
70. 30. Jhalānamiyuvā sare vā.
71. 489. Yavakārā ca.
72. 185. Pasaññassa ca.
73. 174. Gāva se.
74. 169. Yosu ca.
75. 170. Avarimhi ca.
76. 171. Āvassu vā.
77. 175 Tato namañ patimhālutte ca samāse.
78. 31. O sare ca.
79. 46. Tabbiparītūpapade byañjane ca.
80. 173. Goṇa nañmhi vā.
81. 172. Suhināsu ca.
82. 149. Añmo (pg. ..0006) niggahitañ jhalapehi.
83. 67. Saralopo mādesapaccayādimhi saralope tu pakati.
84. 144. Agho rassamekavacanayosvapi ca.
85. 150. Na sismimanapumsakāni.
86. 227. Ubhādito naminnañ.
87. 231. Inñamiññannañ tīhi sañkhyāhi.
88. 147. Yāsu katanikāralopesu dīghañ.
89. 87. Sunaṃhisu ca.
90. 252. Pañcādīnamattañ.
91. 194. Patissinimhi.
92. 100. Ntussanto yosu ca.
93. 106. Sabbassa vā aṃsesu.
94. 105. Simhi vā.
95. 145. Aggissini.
96. 148. Yosvakatarasso jho.
97. 156. Vevosu lo ca.
98. 189. Mātulādīnamānattamīkāre.
99. 81. Smāhismiñnañ mhābhimhi vā.
100. 214. Na timehi katākārehi.
101. 80. Suhisvakāro (pg. ..0007) e.
102. 202. Sabbanāmānañ nañmhi ca.
103. 79. Ato nena.
104. 66. So.
- 105... So vā.
106. 302. Dīghorehi.
107. 69. Sabbayonīnamā-e.
108. 90. Smāsmiñnañ vā.
109. 295. Āya catutthekavacanassa tu.
110. 201. Tayo neva ca sabbanāmehi.
111. 179. Ghato nādīnañ.
112. 173. Pato yā.
113. 132. Sakhato gasse vā.

114. 178. Ghate ca.
 115. 181. Na ammādito.
 116. 157. Akatarassā lato yvālapanassavevo.
 117. 124. Jhalato sassa no vā.
 118. 146. Ghapato ca yonaṃ lopo.
 119. 115. Lato vokāro ca.

Iti nāmakappe paṭhamo kaṇḍo.

120. 243. Amhassa (pg. ..0008) mamaṃ savibhattissa se.
 121. 233. Mayaṃ yomhi paṭhame.
 122. 99. Ntussa nto.
 123. 103. Ntassa se vā.
 124. 98. Ā simhi.
 125. 198. Aṃ napuṃsake.
 126. 101. Avaṇṇā ca ge.
 127. 102. To titā sasmimnāsu.
 128. 104. Naṃmhi taṃ vā.
 129. 222. Imassidamaṃsisu napuṃsake.
 130. 225. Amussāduṃ.
 131... Itthipumanapuṃsakasaṅkhyāṃ.
 132. 228. Yosu dvinnāṃ dve ca.
 133. 230. Ticatunnaṃ tisso catasso tayocattāro tīṇi cattāri.
 134. 251. Pañcādīnamakāro.
 135. 118. Rājassā rañño rājino se.
 136. 119. Raññaṃ naṃmhi vā.
 137. 116. Nāṃmhi rañña vā.
 138. 121. Smimmi rañṇe rājini.
 139. 245. Tumhamhākaṃ (pg. ..0009) tayi mayi.
 140. 232. Tvamaṃ simhi ca.
 141. 241. Tava mama se.
 142. 242. Tuyhaṃ mayhaṇca.
 143. 235. Taṃmamaṃmhi.
 144. 234. Tavaṃmamaṇca na vā.
 145. 238. Nāṃmhi tayā mayā.
 146. 236. Tumhassa tuvaṃtvamaṃmhi.
 147. 246. Padato dutiyācatutthīchaṭṭhīsu vo no.
 148. 247. Hemekavacanesu ca.
 149. 248. Na aṃmhi.
 150. 249. Vā tatiye ca.
 151. 250. Bahuvacanesu vo no.
 152. 136. Pumantassā simhi.
 153. 138. Amālapanekavacane.
 154... Samāse ca vibhāsā.
 155. 137. Yosvāno.
 156. 142. Āne smimmi vā.

157. 140. Hivibhatthimhi ca.
151. 143. Susmimā (pg. ..0010) vā.
159. 139. U nāmhi ca.
160. 197. Akammantassa ca.

Iti nāmakappe dutiyo kaṇḍo.

161. 244. Tumhamhehi namākariṃ.
162. 237. Vā yvappaṭhamo.
163. 240. Sassariṃ.
164. 200. Sabbanāmakārate paṭhamo.
165. 208. Dvandaṭṭhā vā.
166. 209. Nāññaṃ sabbanāmikaṃ.
167. 210. Bahubbīhimhi ca.
168. 203. Sabbato naṃ saṃsānaṃ.
169. 117. Rājassa rāju sunaṃ hisu ca.
170. 220. Sabbassimasse vā.
171. 219. Animi nāmhi ca.
172. 218. Anapumsakassā yaṃ smimhi.
173. 223. Amussa mo saṃ.
174. 211. Etatesaṃ to.
175. 212. Tassa vā nattaṃ sabbattha.
176. 213. Sasmāsmimsaṃsāsvattaṃ
177. 221. Imasaddassa ca.
178. 224. Sabbato ko.
179. 204. Ghapato smiṃ sānaṃ saṃsā.
180. 207. Netāhi smimāyayā.
181. 95. Manogaṇādito smiṃnānami-ā.
182. 97. Sassa co.
183. 48. Etesamo lope.
184. 96. Sa sare vāgamo.
185. 112. Santasaddassā so bhe bo cante.
186. 107. Simhi gacchantādīnaṃ ntasaddo aṃ.
187. 108. Sesesu ntuva.
188. 155. Brahmatta sakha rājādito amānaṃ.
189. 113. Syā ca.
190. 114. Yonamāno.
191. 130. Sakhato cāyo no.
192. 135. Smime.
193. 122. Brahmato vassa ca.
194. 131. Sakhantassi nonānaṃsesu.
195. 134. Āro (pg. ..0012) himhi vā.
196. 133. Sunamaṃsu vā.
197. 125. Brahmato tu smiṃni.
198. 123. Uttaraṃ sanāsu.
199. 158. Satthupitādīnamā sismiṃ silopo ca.

200. 196. Aññesvārattam.
 201. 163. Vā naṁmhi.
 202. 164. Satthunattañca.
 203. 162. U sasmiṁ salopo ca.
 204. 167. Sakkamandhātādīnañca.
 205. 160. Tato yonamo tu.
 206. 165. Tato smimi.
 207. 161. Nā ā.
 207. 161. Āro rassamikāre.
 209. 168. Pitādīnamasimhi.
 210. 239. Tayātayinaṁ takāro tvattam vā.

Iti nāmakappe tatiyo kaṇḍo.

211. 126. Attanto hismimanattam.
 212. 129. Tato smiṁ ni.
 213. 127. Sassano.
 214. 128. Smā nā.
 215. 141. Jhalato ca.
 216. 180. Ghapato smiṁyaṁ vā.
 217. 199. Yonaṁ ni napumsakehi.
 218. 196. Ato niccam.
 219. 195. Sim.
 220. 74. Sesato lopaṁ gasipi.
 221. 282. Sabbāsamāvusopasagganipātādīhi ca.
 222. 327. Pumassa liṅgādīsu samāsesu.
 223. 188. Aṁ yamīto pasaṇṇato.
 224. 153. Naṁ jhato katarassā.
 225. 151. Yonaṁ no.
 226. 154. Smiṁni.
 227. 270. Kissa ka ve ca.
 228. 272. Ku hiṁ haṁsu ca.
 229. 226. Sesesu ca.
 230. 262. Tra to thesu ca.
 231. 263. Sabbassetassākāro vā.
 232. 267. Tre niccam.
 233. 264. E tothesu ca.
 234. 265. Imassi (pg. ..0014) thaṁ dāni ha to dhesu ca.
 235. 281. A dhunāṁhi ca.
 236. 280. Eta rahimhi.
 237. 176. Itthiyamato āpaccayo.
 238. 187. Nadādito vā ī.
 239. 190. Nava ṇika ṇeyya ṇantuhi.
 240. 193. Patibhikkhurājīkārantehi inī.
 241. 191. Ntussa tadhīkāre.
 242. 192. Bhavato bhoto.

243. 110. Bho ge tu.
 244. 72. Akārapitādyantānamā.
 245. 152. Jhalapā rassaṃ.
 246. 73. Ākāro vā.

Iti nāmakappe catuttho kaṇḍo.

247. 261. Tvādayo vibhattisaññāyo.
 248. 260. Kvaci to pañcamyatthe.
 249. 266. Tratha sattamiyā sabbanāmehi.
 250. 268. Sabbato dhi.
 251. 269. Kiṃsmā vo.
 252. 271. Himhamhiñcanam
 253. 273. tamhā (pg. ..0015) ca.
 254. 274. Imasmā hadhā ca.
 255. 275. Yato him.
 256... Kāle.
 257. 276. Kiṃsabbaññekayakuhi dādācanam.
 258. 278. Tamhā dāni ca.
 259. 279. Imasmā rahidhunādāni ca.
 260. 277. Sabbassa so dāmi vā.
 261. 369. Avaṇṇo ye lopaṇca.
 262. 391. Vuḍḍhassa jo iyaṭṭhesu.
 263. 392. Pasatthassa so ca.
 264. 393. Antikassa nedo.
 265. 394. Bāḷhassa sādho.
 266. 395. Appassa kaṇa.
 267. 396. Yuvānaṇca.
 268. 397. Vantumantuvīnaṇca lopo.
 269. 41. Yavataṃ talaṇadakārānaṃ byañjanāni calañajakārattaṃ.
 270. 120. Amha tumha ntu rāja brahmatta sakha satthu— pitādīhi smā nāva.

Iti nāmakappe pañcama kaṇḍo.

Nāmasuttaṃ niṭṭhitaṃ.

3. Kāraka

271. 88. yasmā (pg. ..0016) dapetiṃ bhayamādatte vā tadapādānaṃ. (308)
 272. 309. dhātunāmānamupasaggayogādīsvapi ca.
 273. 310. Rakkhaṇatthānamicchitaṃ.
 274. 311. Yena vā dassanaṃ
 275. 312. dūrantikaddhakāla nimmāna tvālopa disā yoga vibhattārappayoga suddhappamocanahetu
 vivittappamāṇapubbayoga bandhanaguṇavacana pañhakathana thokātattūsu ca.
 276. 302. Yassa dātukāmo rocate dhārayate pā taṃ sampadānaṃ.
 277. 303. Silāgha hanu ṭhā sapa dhāra piha kudha duhisso ssūya rādhikkha paccāsuṇa anupatigiṇa
 pubbakattārocanattha tadattha tumatthālamattha maññānādarappāṇini gatyatthakammani-

āsisatthasammutibhiyyasattamyatthesu ca.

- 278. 320. Yodhāro tamokāsaṃ.
- 279. 292. Yena vā kayirate taṃ karaṇaṃ.
- 280. 285 Yaṃ karoti taṃ kammaṃ.
- 281. 294. Yo karoti sa kattā.
- 282. 295. Yo kārehi sa hetu.
- 283. 316. Yassa (pg. ..0017) vā pariggaho taṃ sāmī.
- 284. 283. Liṅgatthe paṭhamā.
- 285. 70. Ālapane ca.
- 286. 291. Karaṇe tatiyā.
- 287. 296 Sahādiyoge ca.
- 288. 293. Kattari ca.
- 289. 297. Hetvatthe ca.
- 290. 298. Sattamyatthe ca.
- 291. 299. Yenaṅgavikāro.
- 292. 300. Visesane ca.
- 293. 301. Sampadāne catutthī.
- 294. 305. Namoyogādīsvapī ca.
- 295. 307. Apādāne pañcamī.
- 296. 314. Kāraṇatthe ca.
- 297. 284. Kammatthe dutiyā.
- 298. 287. Kāladdhānamaccantaṣaṃyoge.
- 299. 288. Kammappavacanīyayutte.
- 300. 286. Gati buddhi bhuja paṭha hara kara sayādīnaṃkā rite vā.
- 301. 315. Sāmisimī chaṭṭhī
- 302. 319. okāse (pg. ..0018) sattamī.
- 303. 321. Sāmissarādhipati dāyāda sakkhī pathibhū pasuta kusalehi ca.
- 304. 322. Niddhāraṇe ca.
- 305. 323. Anādare ca.
- 306. 289. Kvaci dutiyā chaṭṭhīnamatthe.
- 307. 290. Tatiyāsattamīnaṃca.
- 308. 317. Chaṭṭhī ca.
- 309. 318. Dutiyāpañcamīnaṃca.
- 310. 324. Kammakaraṇanimittatthesu sattamī.
- 311. 325. Sampadāne ca.
- 312. 326. Pañcamyatthe ca.
- 313. 327. Kālabhāvesu ca.
- 314. 328. Upa'dhyādhikissaravacane.
- 315. 329. Maṇḍitussukkesu tatiyā ca.

Iti nāmakappe kārakakappo chaṭṭho kaṇḍo.

Kāraṇasuttaṃ niṭṭhitam.

4. Samāsa

316. 331. nāmāna samāso yuttattho.
 317. 332. Tesam vibhattiyo lopā ca.
 318. 333. Pakati cassa sarantassa.
 319. 330. Upasagganipātapubbako (pg. ..0019) abyayībhāvo.
 320. 335. So napuṃsakaliṅgo.
 321. 349. Digussekkattam.
 322. 359. Tathā dvande pāṇi tūriye yogga senaṅga khuddajantuka vividha viruddha visabhāgatthādīnañca.
 323. 360. Vibhāsā rukkhā tiṇa pasu dhana dhañña janapadā dīnañca.
 324. 339. Dvipade tulyādhikaraṇe kammadhārayo.
 325. 348. Saṅkhyāpubbo digu.
 326. 341. Ubhe tappurisā.
 327. 351. Amādayo parapadebhi.
 328. 352. Aññapadatthesu bahubbīhi.
 329. 357. Nāmānam samuccayo dvando.
 330. 340. Mahattam mahā tulyādhikaraṇe pade.
 331. 353. Itthiyam bhāsita pumitthi pumāva ce.
 332. 343. Kammadhārayasaññe ca.
 333. 344. Attam nassa tappurise.
 334. 345. Sare ana.
 335. 346. Kadi kussa.
 336. 347. Kā'ppatthesu ca.
 337. 350. Kvaci (pg. ..0020) samāsanta gatānamakāranto.
 338. 356. Nadimhā ca.
 339. 358. Jāyāya tudam jāni patimhi.
 340. 355. Dhanumhā ca.
 341. 336. Amvibhattīnamakāranta abyāyitāvā.
 342. 337. Saro rasso napuṃsake.
 343. 338. Aññasmā lopo ca.

Iti nāmakappe samāsakappo sattamo kaṇḍo.

Samāsasuttham niṭṭhitam.

5. Taddhita

244. 361. vā ṇā'pacce.
 345. 366. Ṇāyana ṇāna vacchādito.
 346. 367. Ṇeyyo kattiyādīhi.
 347. 368. Ato ṇi vā.
 348. 371. Ṇavopakvādīhi.
 349. 372. Ṇera vidhavādito.
 350. 373. Yena vā saṃsaṭṭham tarati carati vahati ṇiko.
 351. 374. Tamadhīte tenakatādhi sannidhānaniyoga sippa bhaṇḍa jīvikatthesu ca.
 352. 376. Ṇa (pg. ..0021) rāgā tassedamaññatthesu ca.
 353. 378. Jātādīnamimiyā ca.

354. 379. Samūhatthe kaṇa ṇā.
 355. 380. Gāma jana bandhu sahāyādīhi tā.
 356. 381. Tadassa ṭhānamīyo ca.
 357. 382. Upamatthāyitattam.
 358. 383. Tannissitatthe lo.
 359. 384. Ālu tabbahule.
 360. 387. Ṇuttatā bhāve tu.
 361. 388. Ṇa visamādīhi.
 362. 389. Ramaṇīyādito kaṇa
 363. 390. visese taratamisikiyiṭṭhā.
 364. 398. Tadassatthīti vī ca.
 365. 399. Tapādito sī.
 366. 400. Daṇḍādito ika ī.
 367. 401. Madhvādito ro.
 368. 402. Guṇādito vantu.
 369. 403. Satyādīhi mantu.
 370. 405. Saddhādito ṇa.
 371. 404. Āyussukārāsa mantumhi.
 372. 385. Tappakativacane (pg. ..0022) mayo.
 373. 406. Saṅkhyāpūraṇe mo.
 374. 408. Sa chassa vā.
 375. 412. Ekādito dasassī.
 376. 257. Dase so niccañca.
 377... Ante niggahitañca.
 378. 414. Ti ca.
 379. 258. La da rānaṃ.
 380. 255. Vīsati dasesu bā dvissa tu.
 381. 254. Ekādito dassa ra saṅkhyāne.
 382. 259. Aṭṭhādito ca.
 383. 353. Dvekaṭṭhānamākāro vā.
 384. 407. Catucche hi tha ṭhā.
 385. 409. Dvītihi tiyo.
 386. 410. Tiye dutāpi ca.
 387. 411. Tesamaḍḍhūpapadena aḍḍhuḍḍhadiyaḍḍha diyaḍḍha’ ḍḍhatiyā.
 388. 68. Sarūpāna mekasesvasakim.
 389. 413. Gaṇanedaśassa dvi ti catu pañca cha satta aṭṭhanavakānaṃ vī ti cattāra paññā cha
 sattāsanavā yosu yonañcīsamāsaṃṭhiritituti.
 390. 256. Catūpapadassa (pg. ..0023) lopo tu’ttarapadādicassa cu copi navā.
 391. 423. Yadanupapannā nipātanā sijjhanti.
 392. 418. Dvādito ko’nekatthe ca.
 393. 415. Dasadasakaṃ sataṃ dasakānaṃ sataṃ sahassañca yomhi.
 394. 416. Yāva taduttari dasaguṇitañca.
 395. 417. Sakanāmehi.
 396. 363. Tesam ṇo lopam.
 397. 420. Vibhāge dhā ca.

398. 421. Sabbanāmehi pakāravacane tu thā.
 399. 422. Kimimehi thaṃ.
 400. 364. Vuddhādisarassa vā'saṃyogantassa saṇe ca.
 401. 375. Māyūnamāgamo ṭhāne.
 402.. 377. Āttañca.
 403. 354. Kvacādimajjhuttarānaṃ dīgharassa paccayesu ca.
 404. 370. Tesu vuddhi lopāgama vikāra viparītādesā ca.
 405. 365. Ayuvaṇṇānañcāyo vuddhi.

Iti nāmakappe taddhitakappo aṭṭhamo kaṇḍo.

Taddhitasuttaṃ niṭṭhitam.

6. Ākhyāta

406. 429. atha (pg. ..0024) pubbāni-vibhattīnaṃ cha parassapadāni.
 407. 439. Parāṇuttanopadāni.
 408. 430. Dve dve paṭhamamajjhimmuttamapurisā.
 409. 441. Sabbesamekābhidhāne paro puriso.
 410. 432. Nāmamhi payujjamānēpi tulyādhikaraṇe paṭhamo.
 411. 436. Tumhe majjhimo.
 412. 437. Amhe uttamo.
 413. 426. Kāle.
 414. 428. Vattamānā paccuppanne.
 415. 451. Āṇātyāsiṭṭhe'nuttakāle pañcamī.
 416. 454. Anumatiparikappetthesu sattamī.
 417. 460. Apaccakkhe parokkhā'tīte.
 418. 456. Hiyyopabhuti paccakkhe hiyyattanī.
 419. 469. Samīpe'jjatanī.
 420. 471. Māyoge sabbakāle ca.
 421. 473. Anāgate bhavissantī.
 422. 475. Kriyātipanne'tīte kālātipatti.
 423. 426. Vattamānā tī anti, si tha, mi ma te ante, sevhe, e mhe.
 424. 450. Pañcamī (pg. ..0025) tu antu, hi tha, mi ma, taṃ antaṃ, ssu vho, e āmase.
 425. 453. Sattamī eyya eyyuṃ, eyyāsi eyyātha, eyyāmi eyyāma, etha eraṃ, etho eyyāvho, eyyaṃ eyyāmhe.
 426. 459. Parokkhā a u, e ttha, aṃ mha, ttha re, ttho vho, iṃ mhe.
 427. 455. Hiyyattanī ā ū, o ttha, aṃ mhā, ttha tthuṃ, sevhaṃ, iṃ mhase.
 427. 468. Ajjatanī iṇaṃ ottha, iṃ mhā, ā ū, se vhaṃ, aṃ mhe.
 429. 472. Ssavissantī ssati ssanti, ssasi ssatha, ssāmi ssāma, ssate ssante, ssase ssavhe, ssaṃ ssāmhe.
 430. 474. Kālātipatti ssā ssaṃsu, sse ssatha, ssaṃ ssāmā, ssatha ssaṃsu, ssase ssavhe, ssaṃ ssāmhe.
 431. 428. Hiyyattanī sattamī pañcamī vattamānā sabbadhātukaṃ.

Iti ākhyātakappe paṭhamo kaṇḍo.

432. 362. Dhātuliṅgehi parā paccayā.
 433. 528. Tijagupakitamānehi khachasā vā.

434. 534. Bhujaghasaharasupādīhitumicchathesu.
 435. 536. Āya (pg. ..0026) nāmato kattūpamānādācāre.
 436. 537. Īyū'pamānā ca.
 437. 538. Nāmamhā'tticchatthe.
 438. 540. Dhātūhi ñe ñaya ñāpe ñāpayā kārītāni hetvatthe.
 439. 539. Dhātūrūpe nāmasmā ña yo ca.
 440. 445. Bhāvakammesu yo.
 441. 447. Tassa cavaggayakāravakārattam sadhātvantassa.
 442. 448. Ivaṇṇāgamo vā.
 443. 449. Pubbarūpañca.
 444. 511. Tathā kattari ca.
 445. 433. Bhūvādito a.
 446. 509. Rudhādito niggahitapubbañca.
 447. 510. Divādito yo.
 448. 512. Svādito ṇuṇā uṇā ca.
 449. 513. Kiyādito nā.
 450. 517. Gahādito ppaṇhā.
 451. 520. Tanādito oyirā.
 452. 525. Curādito ñe ñayā.
 453. 444. Attanopadāni bhāve ca kammani.
 454. 440. Kattari ca.
 455. 530. Dhātuppaccayehi (pg. ..0027) vibhattiyo.
 456. 420. Kattari parassapadam.
 457. 424. Bhūvādayo dhātavo.

Iti ākhyātakappe dutiyo kaṇḍo.

458. 461. Kvacādivaṇṇānamekassarānam dvebhāvo.
 459. 462. Pubbo' bbbhāso.
 460. 506. Rasso.
 461. 464. Dutiyacatutthānam paṭhamatatiyā.
 462. 467. Kavaggassa cavaggo.
 463. 532. Mānakitānam va tattam vā.
 464. 504. Hassa jo.
 465. 463. Antassivaṇṇākāro vā.
 466. 489. Niggahitañca.
 467. 533. Tato pāmānānam vāmaṃ sesu.
 468. 492. Thā tiṭṭho.
 469. 494. Pā pivo.
 470. 514. māsā jājamnā.
 471. 483. Disassa passa dissa dakkhā vā.
 472. 531. Byañjanantassa co chappaccayesu ca.
 473. 529. Ko khe ca.
 474. 535. Harassa gī se.
 475. 465. Brūbhūnamāhabhūvā (pg. ..0028) parokkhāyam.
 476. 442. Gamissanto ccho vā sabbāsu.

477. 479. Vacassa'jjatanimhi makārā o.
478. 438. Akāro dīghaṃ himimesu.
479. 452. Hi lopaṃ vā.
480. 490. Hotissare' ho'he bhavissantimhi sassa ca.
481. 524. Karassa sappaccayassa kāho.

Iti ākhyātakappe tatiyo kaṇḍo.

482. 508. Dādantassaṃ mimesu.
483. 527. Asaṃyogantassa vuddhi kārīte.
484. 542. Ghaṭṭādīnaṃ vā.
485. 434. Aññesu ca.
486. 543. Guhadusānaṃ dīghaṃ.
487. 478. Vaca vasa vahādīnamukāro vassaye.
488. 481. Ha vipariyayo lo vā.
489. 519. Gahassa ghe ppe.
490. 518. Halopo ṇhāmi.
491. 523. Karassa kāsattamajjatanimhi.
492. 499. Asasmā mimānaṃ mimhān'talopo ca.
493. 498. Thassa tthatthaṃ.
494. 495. Tissa (pg. ..0029) tissa tthitthaṃ.
495. 500. Tussa tthuttaṃ.
496. 497. Simhi ca.
497. 477. Labhasmā ī-amnaṃ tthattaṃ.
498. 480. Kusasmā dī cchi.
499. 480. Dā dhātussa dajjaṃ.
500. 486. Vadassa vajjaṃ.
501. 443. Gamissa ghammaṃ.
502. 493. Yamhi dā dhā mā ṭhā hā pā maha mathādīnamī.
503. 485. Yajassādissi.
504. 470. Sabbato um̐ im̐su.
505. 482. Jaramarānaṃ jīra jīyya mīyyā vā.
506. 496. Sabbatthā'sassādīlopo ca.
507. 501. Asabbadhātuke ñā.
508. 515. Yyessa ñāto iyā ñā.
509. 516. Nāssa lopo yakārattaṃ.
510. 487. Lopañcettamakāro.
511. 521. Uttamokāro.
512. 522. Karassākāro ca.
513. 435. O ava sare.
514. 491. E aya.
515. 541. Te (pg. ..0030) āvāyā kārīte.
516. 466. Ikārāgamo asabbadhātukamhi.
517. 488. Kvaci dhātuvibhattippaccayānaṃ dīghaviparītādesa lopāgamā ca.
518. 446. Attanopadāni parassapadattaṃ.
519. 457. Akārāgamo hiyyatthanī-ajjatanikālātīpattīsu.

520. 502. Brūto ī timhi.
521. 425. Dhātussanto lopo' nekasarassa.
522. 476. Isuyamūnamanto ccho vā.
523. 526. Kāritānaṃ ṇo lopam.

Iti ākhyātakappe catuttho kaṇḍo.

Ākhyātasuttaṃ niṭṭhitam.

7. Kibbidhāna

524. 561. dhātuyā kammādimhi ṇo.
525. 565. Saññāyama nu.
526. 567. Pure dadā ca im.
527. 568. Sabbato ṇvutvā'vī vā.
528. 577. Visa ruja padādito ṇa.
529. 580. Bhāve ca.
530. 584. Kvi ca.
531. 589. Dharādīhi (pg. ..0031) rammo.
532. 590. Tassilādīsu ṇī tvā vī ca.
533. 591. Sadda kudha cala maṇḍattha rucādīhi yu.
534. 592. Pārādigamimhā rū.
535. 593. Bhikkhādito ca.
536. 594. Hanatyādīnaṃ ṇuko.
537. 566. Nu niggahitaṃ padante.
538. 595. Saṃhanāñ'ñāya vā ro gho.
539. 558. Ramhi ranto rādino.
540. 545. Bhāvakammesu tabbā'nīyā.
541. 552. Ṇyo ca.
542. 557. Karamhā ricca.
543. 555. Bhūto'bba.
544. 556. Vada mada gamu yuja garahākārādīhi jja mmaggayheyyāvāro vā.
545. 548. Te kiccā.
546. 562. Aññe kitta.
547. 596. Nandādīhi yu.
548. 597. Kattukaraṇapadesesu ca.
549. 550. Rahādito ṇa.

Iti kibbidhānakappe paṭhamo kaṇḍo.

550. 549. Ṇādayo (pg. ..0032) tekālikā.
551. 598. Saññāyaṃ dādhāto i.
552. 609. Ti kiccā'siṭṭhe.
553. 599. Itthiyamatiyavo vā.
554. 601. Karato ririya.
555. 612. Atīte ta tavantu tāvī.
556. 622. Bhāvakammesu ta.

557. 606. Budhagamāditthe kattari.
 558. 602. Jito ina sabbattha.
 559. 603. Supato ca.
 560. 604. Īsaṁdusūhi kha.
 561. 636. Icchatthesu samānakattukesu tave tum vā.
 562. 638. Arahasakkādīsu ca.
 563. 639. Pattavacane alamatthesu ca.
 564. 640. Pubbakāle'kakattukānaṁ tuna tvāna tvā vā.
 565. 646. Vattamāne mānan'tā.
 566. 574. Sāsādīhi ratthu.
 567. 575. Pātito ritu.
 568. 576. Mānādīhi (pg. ..0033) rātu.
 569. 610. Āgamā tuko.
 570. 611. Bhabbe ika.

Iti kibbidhānakappe dutiyo kaṇḍo.

571. 624. Paccayādaniṭṭhā nipātanā sijjhanti.
 572. 625. Sāsadisato tassa riṭṭho ca.
 573. 626. Sādisanta puccha bhanja hantādīhi ṭṭho.
 574. 613. Vasato uttha.
 575. 614. Vasa vāvu.
 576. 607. Dha ḍha bha he hi dhaḍḍhā ca.
 577. 628. Bhanjato ggo ca.
 578. 560. Bhujādīnamanto no dvi ca.
 579. 629. Vaca vā vu.
 580. 630. Gupādīnañca.
 581. 616. Tarādīhi iṇṇo.
 582. 631. Bhidādito inna anna īṇā vā.
 583. 617. Susa paca sakato kkha kkā ca.
 584. 618. Pakkamādīhi nto ca.
 585. 619. Janādīna mā timhi ca.
 586. 600. Gama khana hana ramādīnamanto.
 587. 632. Rakāro ca.
 588. Ṭhāpānami-ī (pg. ..0034) ca.
 589. 621. Hantehi ho hassa ḷo vā adahanahānaṁ.

Iti kibbidhānakappe tatiyo kaṇḍo.

590. 579. Ṇamhi ranjassa jo bhāvakaṇḍesu.
 591. 544. Hanassa ghāto.
 592. 503. Vadho vā sabbattha.
 593. 564. Ākārantānamāyo.
 594. 582. Purasamupaparīhi karotissa kha kharā vā tappaccayesu ca.
 595. 637. Tavetunādīsu kā.
 596. 551. Gamakhanahanādīnaṁ tumtabbādīsu na.

597. 641. Sabbhehi tunādīnaṃ yo.
 598. 643. Canantehi raccaṃ.
 599. 644. Disā svānasvantalo po ca.
 600. 645. Mahadabhehi mma yha jja bbha ddhā ca.
 601. 334. Taddhitasamāsakitakā nāmaṃ vā'tavetunādīsu ca.
 602. 6. Dumhi garu.
 603. 7. Dīgho (pg. ..0035) ca.
 604. 684. Akkharehi kāra.
 605. 547. Yathāgamamikāro.
 606. 642. Dadhantato yo kvaci.

Iti kibbidhānakappe catuttho kaṇḍo.

607. 578. Niggahita saṃyogādi no.
 608. 623. Sabbattha ge hī.
 609. 484. Sadassa sīdatthaṃ.
 610. 627. Yajassa sarassi tthe.
 611. 608. Hacetutthānamantānaṃ do dhe.
 612. 615. []ho dhakāre.
 613. 583. Gahassa ghara ṇe vā.
 614. 581. Dahassa do laṃ.
 615. 586. Dhātvantassa lopo kvimhi.
 616. 587. Vidante ū.
 617. 633. Na ma ka rānamantānaṃ niyuttatamhi.
 618. 571. Na ka vatthaṃ ca jā ṇvumhi.
 619. 573. Karassa ca tattaṃ thusmiṃ.
 620. 549. Tumtunatabbesu vā.
 621. 553. Kāritaṃ (pg. ..0036) viya ṇānubandho.
 622. 570. Anakā yu ṇvūnaṃ.
 623. 554. Ka gā ca jānaṃ.

Iti kibbidhānakappe pañcamo kaṇḍo.

Kibbidhānasuttaṃ niṭṭhitaṃ.

8. Uṇādikappa

624. 563. kattari kitta.
 625. 605. Bhāvakammesu kiccattakkhatthā.
 626. 634. Kammani dutiyāya tto.
 627. 652. Khyādīhi mana ma ca to vā.
 628. 653. Samādīhi thamā.
 629. 569. Gahassu'padhasse vā.
 630. 654. Masussa sussa ccharaccherā.
 631. 655. Āpubbacarassa ca.
 632. 656. Ala kala salehi la yā.
 633. 657. Yāṇa lāṇā.

634. 658. Mathissa thassa lo ca.
 635. 559. Pesātisaggapattakālesu kiccā.
 636. 659. Avassakādhamaṇṇesu ṇī ca.
 637... Arahasakkādīhi tuṃ.
 638. 668. Vajādīhi pabbajjādayo nippajjante.
 639. 585. Kvilopo (pg. ..0037) ca.
 640... Sacajānaṃ ka gā ṇānubandhe.
 641. 572. Nudādīhi yu ṇvūna manā na nā kā na na kā sakāritehi ca.
 642. 588. I ya ta ma kiṃ esānamantassaro dīghaṃ kvaci dusassa guṇaṃ doraṃ sa kkhī ca.
 643. 635. Bhyādīhi mati budhi pūjādīhi ca tto.
 644. 661. Vepu sī dava vamu ku dā bhūtvādīhi thuttima ṇimā nibbatte.
 645. 662. Akkose namhāni.
 646. 419. Ekādito sakissa kkhattum.
 647. 663. Sunassunasso ṇa vānuvānūnanakhunānā.
 648. 664. Taruṇassa susu ca.
 649. 665. Yuvassuvassuvuvānanūnā.
 650. 651. Kāle vattamānātīte ṇvādayo.
 651. 647. Bhavissati gamādīhi ṇī ghaṇa.
 652. 648. Kriyāyaṃ ṇvu tavo.
 653. 307. Bhāvavācimhi catutthī.
 654. 649. Kammani ṇo.
 655. 650. Sese ssaṃ ntu mānānā.
 656. 666. Chadādīhi ta traṇa.
 657. 667. Vadādīhi ṇitto gaṇe.
 658. 668. Midādīhi tti tiyo.
 659. 669. Usuraṇjadasānaṃ (pg. ..0038) daṃsassa daḍḍho dhaṭṭhā ca.
 660. 670. Sūvusānaṃmūvusānamato tho ca.
 661. 671. Raṇjudādīhi dhadiddakirā kvaci jadalopo ca.
 662. 672. Paṭṭito hissa heraṇa hiraṇa.
 663. 673. Kaḍhādīhi ko.
 664. 674. Khādāmagamānaṃ khandhandhagandhā.
 665. 675. Paṭṭādīlyalaṃ.
 666. 676. Puthassa puthu pathā mo vā.
 667. 677. Sasvādīhi tu davo.
 668. 678. Jhādīhi īvaro.
 669. 679. Munādīhi ci.
 670. 680. Vidādīlyūro.
 671. 681. Hanādīhi nu ṇu tavo.
 672. 682. Kuṭādīhi tho.
 673. 683. Manupūrasuṇādīhi ussanusisā.

Iti kibbidhānakappe uṇādikappo chaṭṭho kaṇḍo.

Uṇādisuttaṃ niṭṭhitam.

ⁱ Lopānubandharayamatthavibhāgatīraṃ (Sī, K).

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- ii Sāvattthiyam̐ (K).
- iii Hiyoppabhuti (Sī).
- iv Hiyoppabhuti (Sī).
- v Hiyattanī (Sī).
- vi Yoge (K).
- vii Amha (Sī).
- viii Imhe (Sī).
- ix Amha (Sī).
- x Imhe (Sī).
- xi Amhā (Sī).
- xii Amhā (Sī).
- xiii Samhā (Sī).
- xiv Ssimsu (Sī).
- xv Ssam̐ (Sī).
- xvi Samhā (Sī).
- xvii Ssimsu (Sī).
- xviii Ssam̐ (Sī).
- xix Payojayati ti (Sī).
- xx Attānam ācaratī ti (Sī).
- xxi Attānam ācaratī ti (Sī).
- xxii Attānam ācaratī ti (Sī).
- xxiii Gopayati (Sī).
- xxiv Tumicchaththesu ca (Sī).
- xxv Ācaratī ti (Sī).
- xxvi Ācaratī ti (Sī).
- xxvii Dhammam ācarati (Rū, Sad.). Dhammam̐ ācaratī ti dhammacārī (K).
- xxviii 'Abravi, abravun' ti atītakālikapadāni katthaci dissanti, tam̐ na yuttam̐, tam̐sam̐vaṇṇetabbabhūtānam̐ 'kāreti, kārentī' tyādīnam̐ padānam̐ vattamānakālikattā. Bruvanti (Rū. 502-sutte), brunti (Sad. Dhātumāla 145-piṭṭhe).
- xxix Purimapiṭṭhe passitabbam̐.
- xxx Purimapiṭṭhe passitabbam̐.
- xxxi Purimapiṭṭhe passitabbam̐.
- xxxii Magganti (Sī).
- xxxiii Gītanti (Sī).
- xxxiv Vīriyanti (Sī).
- xxxv Rattīhi (Sī).
- xxxvi Santaram̐ (Sī).
- xxxvii Santarāratī (Sī).
- xxxviii Ijjate (Sī).
- xxxix Dhātvantena (Sī).
- xl Tasmim̐ **yapaccaye** (Sī).
- xli Sīhaḷapothhake ito param̐ 'vā ti kimattham̐? Damyate' ti pāḷho dissati, tathā Saddanītisuttamālāyam api.
- xlīi Yathā (Sī, K).
- xlīii Kattari ca (Sī).
- xliv 'Pāpuṇoti' ti udāharaṇam̐ na yuttan ti ācariyā vadanti, Nyāsasuttaniddesa-Padarūpasiddhi- Saddanītiganthesu pi natthi. Papubba-apa-dhātutohi ṇu-paccayena vā ṇā-paccayena vā uṇā-paccayena vā 'pāpuṇoti' ti rūpam̐ na sijjhati.
- xlvi Muṇāti, luṇāti, puṇāti (Sī).
- xlvi Jigimsati (Sī).
- xlvi Pā pibo (Rū, Sī).
- xlvi Vāggahaṇamihānuvattate (Syā), vā ti kimattham̐? Viññāyati (Sī, Sad.) jadeso nāmhi jam̐ nāmhi, nābhāvo timhi evidha.
- xlvi Chappaccaye pare (Sī, Rū).
- l Gīm̐ se (Sī).
- li Jigimsati (Sī).
- lii Jīra jīya mīya (K). Jīra jīyya mīyyā (Sī).
- liii Akāro ca (Sī).
- liv Sareti kimattham̐? Hoti. O ti kimattham̐? Jayati (Sad., Sī).
- lv Jayati, sareti kimattham̐? Neti (Sī).
- lvi Anipphannesu (Sī).